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SYNOPSIS

OF THE

HOLY SCRIPTURES,

AND

CONCORDANCE,

IN WHICH THE SYNONYMOUS PASSAGES ARE ARRANGED
TOGETHER.—CHIEFLY DESIGNED TO ILLUSTRATE
THE DOCTRINE OF THE

CHURCH OF JESUS CHRIST,

OF

LATTER-DAY SAINTS.

TO WHICH IS ADDED, AS AN APPENDIX, AN

EPITOME OF ECCLESIASTICAL HISTORY, ETC.

BY B. WINCHESTER,

Minister of the Gospel.

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” Jno. v. 39.

“For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.” Ro. xv. 4.

“Knowing this first, that no prophecy of the scripture is of any private interpretation.” 2d Pe. i. 20.

PHILADELPHIA :

PRINTED FOR THE AUTHOR, AT THE “UNITED STATES”
BOOK AND JOB PRINTING OFFICE.

1842.

RECOMMENDATIONS.

To Elder Winchester :

“DEAR SIR:—I have taken pleasure in perusing a portion of your ‘Synopsis and Concordance,’ and examining the plan of its arrangement, which, though *unique*, is, nevertheless, admirable; and I think it cannot fail of interesting Biblical students, and all persons desirous of investigating the leading subjects of holy writ: especially those connected with the glorious works of the latter days. Your arrangement, presenting as it does, at one view, the principal passages of any given subject, and referring to all the corresponding texts, affords an opportunity of ‘comparing spiritual things with spiritual,’ and thoroughly investigating any subject with little trouble. And your notes, too, will greatly assist the reader in such investigations, and I indulge in the hope and sincere belief, that it will receive from the Christian public that patronage it so richly deserves.

“I am, dear Sir,

“Respectfully yours, &c.

“ERASTUS SNOW.

“Boston, July 19th, 1842.”

To Elder B. Winchester :

“DEAR SIR:—Having been favored with the opportunity of examining and perusing the manuscript of your ‘Synopsis of the Holy Scriptures and Concordance,’ I am highly pleased with the manner and order of its arrangement: and am confident that the work will be of great service in assisting the Biblical student in his researches for religious truths. I, therefore, confidently recommend it to all who may hereafter have the privilege of perusing it.

“With sentiments of high esteem,

“I subscribe myself your friend,

“In the cause of truth.

“JULIAN MOSES.

“Philadelphia, July 23d, 1842.”

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perceived that the style of its arrangement is somewhat different from what was advertised in the prospectus. It was then thought best to abbreviate certain prominent words, and to insert but one sentence in each passage, and to arrange them alphabetically; but after a more mature reflection, it is thought to be the most judicious method, to insert a greater portion of the scriptures, and to arrange the passages that are the most definite upon one branch of a subject together.

The author having been frequently solicited to compile a work of this kind, is the principal reason that induced him to undertake it: and he by no means would assert that it is entirely void of deficiencies; but assures his patrons that he will avail himself of all the suggestions for improvement and additions that come within the sphere of his information; which will appear in the next edition, should the work be patronized sufficiently to warrant another.

The work is chiefly designed to illustrate the doctrine of the church of which the author is a member, and to be of particular service to the elders of said church. Passages that are applied to sustain conflicting religious tenets, are also inserted, that they and their respective contexts may be soon found, so as to enable any individual to show the fallacy of an incorrect application.

Should there be any discrepancies found in the work, they are chargeable upon the author, as the entire responsibility rests upon him only.

However, when all is said, the merits of the work are to be determined by the public, and not by the author. Therefore, it is submitted to the public for perusal, with an express desire that it may subserve the cause of truth, and be instrumental in building up the kingdom of Christ: at the same time the author assures his subscribers that the work is attended with much more expense and toil, than was at the onset anticipated.

The utility of the APPENDIX will be seen from its introduction.

SYNOPSIS OF THE HOLY SCRIPTURES

AND

CONCORDANCE.

ACCOUNT OF THE ARK OF THE COVENANT.

AND thou shalt put into the ark the testimony, which I shall give thee. Ex. xxv. 16. See also verse 21. Also Ex. xxxviii. 1.

AND I turned myself, and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord had commanded me. De. x. 5. See also verse 8.

AND thou shalt command the priests that bear the ark of the covenant, saying, when ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. Jos. iii. 8. See verses 15 and 17.

THERE was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. 1 Ki. viii. 9. See verse 21. Also 1 Ki. vi. 19. 2 Ch. v. 10.

WHICH had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. He. ix. 4.

[The following interesting account of the ark of the covenant I take from the Apocrypha of the Old Testament; and from the evidence which

I have in favor of the history, I have no reason to doubt its authenticity.]

1 It is found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, as for that place, it shall be unknown until the time that God gathers his people again together, and receives them unto mercy.

8 Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was showed unto Moses, and as when Solomon desired that the place might be honorably sanctified. 2 Maccabees, ii.

AN ALLEGIANCE FORMED THROUGH AN OBEDIENCE TO THE GOSPEL, SO THAT THE SAINTS ARE CALLED THE SONS AND DAUGHTERS OF GOD.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the Spirit of bondage again, to fear; but ye have received the Spirit of adoption, whereby we cry Abba Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God;

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Ro. viii.

11 HE came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Jno. i.

17 WHEREFORE come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

18 And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Co. vi.

26 For ye are all the chil-

dren of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise. Ga. iii.

4 BUT when the fulness of time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Ga. iv.

THAT ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Ph. ii. 15.

FOR it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. He. ii. 10.

22 SEEING ye have puri-

fied your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 Pe. i.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. 1 Jno. ii. 29.

1 BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is. 1 Jno. iii.

47 THEN one said unto him, behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, behold my mother, and my brethren!

50 For whosoever shall do

the will of my Father which is in heaven, the same is my brother, and sister, and mother. Mat. xii. See Lu. viii. 21.

5 AND ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. He. xii.

APOSTACY FROM THE TRUE ORDER OF THE GOSPEL FORETOLD.

Note to the Reader:—The reader will do well to examine the article on "False Prophets," should he desire a full understanding of the "Apostacy," for they are almost inseparably connected.

Breaking the everlasting or Gospel covenant.

5 THE earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordi-

nance, and broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. Is. xxiv. See Da. vii. 25.

Predictions relative to the Apostacy in general.

9 **STAY** yourselves and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets, and your rulers, the seers, hath he covered. Is. xxix.

28 **TAKE** heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood.

29 For know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Ac. xx.

22 **BEHOLD**, therefore, the goodness and severity of God: on them which fell, severity; but towards thee, goodness; if thou continue in his goodness; otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild

by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree? Ro. xi.

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared [as] with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 1 Ti. iv.

1 **THIS** know also, that in the last days perilous times shall come.

2 For men will be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasure more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth:

men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no farther; for their folly shall be manifest unto all men as theirs also was. 2 Ti. iii.

The Rise of the Man of Sin.

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way.

8 And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose coming

is after the working of Satan, with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 Th. ii.

The Apostates were to heap to themselves Teachers who should turn the People unto Fables.

1 I CHARGE thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, and out of season: reprove, rebuke, exhort, with all long suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables. 2 Ti. iv.

See "False Prophets;" 2 Pe. ii. Also Jude's Epistle.

Church going into the wilderness. See Re. xii.

Rise and prevalence of mystery Babylon, or the second beast, (alias) anti-christ. See Re. xiii. do. xiv. 8, 11.; xvii. and xviii.

ANTIQUITY OF THE GOSPEL.

1 AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, she is my sister: and Abimelech king of Gerar sent, and took Sarah.

3. But God came to Abimelech in a dream by night, and said to him, behold thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.

4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

5 Said he not unto me, she is my sister? and she, even she herself, said, he is my brother: in the integrity of my heart, and innocency of my hands, have I done this.

6 And God said unto him in a dream, yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now, therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that is thine.* Ge. xx. See also Ge. xxvi;

* The reader perhaps will think it strange that this passage is inserted under this head, and inquire what it has to do with the antiquity of the gospel.

First; It is abundantly evident that there were many righteous people on earth at this time besides Abraham

18 AND Melchisedec king of Salem brought forth bread and wine; and he was the priest of the most high God.

19 And he blessed him, and said, blessed be Abram of the most high God, possessor of heaven and earth. Ge. xiv.

and those immediately connected with him. Among them were Abimelech and the Gerarites; and it is said of Melchisedec, who was cotemporary with Abraham, that he was a priest of the Most High God.

Second; All the patriarchs were saved through obedience to some law, not to the law of Moses, for it was not then given: hence they must have had the gospel. Melchisedec had the same priesthood that Christ and the apostles had, and it authorized him to officiate under the same law and no other, to build up a church upon the same principle, and administer the same ordinances; and it is said of him that he administered bread and wine to Abraham, which is one of the institutions of the kingdom of Christ. It is altogether probable that Melchisedec and others, by the power of the holy priesthood, and according to the Apostle Paul's reasoning, of necessity the same law, (see He. vii. 12,) preached the gospel and organized branches of the church: one at Salem where Melchisedec presided; one at Gerar, and probably one at Egypt; and it is not improbable but that all those shepherd kingdoms of the land of Canaan were at first branches of the church, but as they apostatized and gave themselves over to idolatry, their priests became temporal monarchs. In the days of Joshua there seem to have been but few vestiges of the pure principles of the gospel left among them. The sayings: "Noah was a preacher of righteousness;" "That Melchisedec blessed Abraham and gave him bread and wine;" "That the gospel was preached to Abraham;" "That the law of Moses was added [of course to the gospel] because of transgressions;" and many other like sayings, is sufficient proof that the patriarchs not only understood, but obeyed the gospel of Christ.

1 MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. 1 Co. x.

8 AND the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all the nations be blessed.

19 Wherefore then serveth

the law? it was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of the Mediator. Ga. iii.

FOR unto us was the gospel preached, as well as unto them, (Children of Israel in the wilderness:) but the word preached did not profit them, not being mixed with faith in them that heard it. He. iv. 2.

THIS is he that was in the church in the wilderness, with the angel which spake to him in the mount Sinai, and with our fathers; who received the lively oracles to give unto us. Ac. vii. 38. (References to the same,) 1 Pe. i. 20. Re. xiii. 8. Ac. iv. 12. Jno. v. 46. Ro. iv. 11—13. 2 Pe. ii. 5. He. xi. 26.

BAPTISM FOR THE DEAD.

Note to the Reader.—This subject, and the “Preaching of the Gospel to the spirits in prison,” are closely connected, and in order to understand one, it is necessary to examine the other.

29 ELSE what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand ye in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. 1 Co. xv. See also Is. lviii. 6. Mat. v. 13.*

* The passages referred to here, and some others of similar import, are sometimes referred to, to prove that it is the duty of the faithful saints to become, in a certain sense, saviors of men, that is, to be baptized in the stead of those that are dead, who did not have a convenient opportunity while living to do it for themselves; thus those living answer the demands

[For the satisfaction of the reader I subjoin the following extracts from the learned authors, Rev. Charles Buck and Thomas Scott.]

“*Baptism for the Dead*, a practice formerly in use, when a person dying without baptism, another was baptized in his stead; thus supposing that God would accept the baptism of the proxy, as though it had been administered to the principal. Chrysostom says, this was practised among the Marcionites with a great deal of ridiculous ceremony, which he thus describes:—‘After any catechu-

of the gospel or law of the Lord for those dead, and free them from the penalty of the same.

men was dead, they had a living man under the bed of the deceased: then, coming to the dead man, they asked him whether he would receive baptism: and he making no answer, the other answered for him, and said he would be baptized in his stead; and so they baptized the living for the dead.' ”

If it can be proved (as some think it can) that this practice was as early as the days of the apostle Paul, it might probably form a solution of those remarkable words in 1 Co. xv. 29: If the dead rise not at all, what shall they do who are baptized for the dead?

The allusion of the apostle to this practice, however, is rejected by some, and especially by Dr. Doddridge, who thinks it too early: he thus paraphrases the passage:—“Such are our views and hopes as Christians, *else*, if it were not so, what should they do who are baptized in token of their embracing the Christian faith, *in the room of the dead*, who are just fallen in the cause of Christ but are yet supported by a succession of new converts, who imme-

diately offer themselves to fill up their places, as ranks of soldiers that advance to the combat in the room of their companions who have just been slain in their sight.”—*Buck's Theological Dictionary*.

“1 Co. xv. 29. The apostle having shown the order and event of the general resurrection, proceeds to evince still further the importance of a firm belief respecting it. The expression ‘baptized for the dead,’ has given occasion to a variety of ingenious conjectures and learned discussions. Some argue that it only means ‘baptized in the name of one who certainly died,’ and who, ‘if the dead rise not,’ still ‘remains among the dead.’ But the word rendered ‘dead’ is *plural*, and all the labor bestowed to remove that difficulty is to no purpose. Others suppose, that the apostle refers to a practice, which it seems at one time prevailed in the church, of baptizing a living person in the stead, and for the supposed benefit of one who had died unbaptized.”—*Scott's Explanatory Notes on the New Testament*.

BOOK OF MORMON.

Note to the Reader.—Much collateral evidence can be obtained in favor of this subject from all the predictions that relate to the great work of God in the latter days. See “Esign for the gathering of Israel,” “21 Kingdom of God,” “Gathering of Israel,” “Millenium,” &c. &c.

Proof that the ancients of America, together with the present aborigines, are Israelites.

10. FROM beyond the rivers of Ethiopia, my suppliants, even the daughters of my dis-

persed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me; for then will I take away out of the

midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of my holy mountain. Zep. iii.

AND other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Jno. x. 16. See Mat. xv. 24.

Jacob's Blessing upon Joseph, and Prediction concerning his Posterity.

22 JOSEPH is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.

23 The archers have sorely grieved him, and shot at him, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd the stone of Israel:)

25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren. Ge. xlix.

Moses' Blessing upon the Tribe of Joseph.

13 AND of Joseph he said, blessed of the Lord be his

land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh. De. xxxiii.

Jacob's Blessing upon the Sons of Joseph.

5 AND now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine: as Reuben and Simeon they shall be mine.

8 And Israel beheld Joseph's sons, and said, who are these?

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first born.

15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand to remove it from Ephraim's head to Manasseh's head.

18 And Joseph said unto his father, not so, my father: for this is the first-born, put thy right hand upon his head.

19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, in thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. *Ge. xlvi.*

The Birthright fell to the Sons of Joseph.

1 Now the sons of Reuben the first born of Israel, for he

was the first born; but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's. *1 Ch. v.*

General Predictions concerning the Tribe of Joseph, or the Ephraimites, showing that they were to come and dwell upon this Land and be blessed with many Revelations.

1 GIVE ear, O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth.

2 Before Ephraim, and Benjamin, and Manasseh stir up thy strength, and come and save us.

3 Turn us again, O God, and cause thy face to shire; and we shall be saved.

8 Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it.

9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river. *Ps. lxxx.*

1 Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on

the head of the fat valleys of them that are overcome with wine!

2 Behold the Lord hath a mighty and strong one, which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet.

4 And the glorious beauty which is on the head of the fat valley shall be a fading flower, and as the hasty fruit before the summer; which, when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

13 But the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

21 For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act. Is. xxviii.

9 I WILL not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee; and I will not enter into the city.

10 They shall walk after the Lord; he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assy-

ria: and I will place them in their houses, saith the Lord. Ho. xi.

9 THEY shall come with weeping, and with supplication will I lead them: I will cause them to walk by the rivers in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first born.

18 I have surely heard Ephraim bemoaning himself thus; thou hast chastised, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me and I shall be turned; for thou art the Lord my God.

20 Is Ephraim my dear son? is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord. Je. xxxi.

GILEAD is mine and Manasseh is mine; Ephraim also is the strength of my head; Judah is my lawgiver. Ps. lx. 7. See also Ps. cviii. 8.

11 BECAUSE Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written unto him the great things of my law, but they were counted as a strange thing. Ho. viii.

God intended that Men should dwell upon all the Face of the Earth.—It is the Privilege of all Nations to receive Revelations.—All genuine Revelations to be preserved.

26 AND [God] hath made of one blood all nations of men, for to dwell on all the face of

the earth; and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. Ac. xvii.

6 THE words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever. Ps. xii.

Ezekiel's Prophecy concerning the two sticks which represent the Bible and Book of Mormon: also the object of the Book of Mormon.

15 THE word of the Lord came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions;

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these?

19 Say unto them, thus saith the Lord God, behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of

Judah, and make them one stick, and they shall be one in my hand.

20 And the sticks wherewith thou writest shall be in thy hand before their eyes.

21 And say unto them, thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my servant shall be king over them: and they shall all have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, forever; and my servant David shall be their Prince forever.

26 Moreover, I will make a covenant of peace with them; it shall be an everlasting cove-

nant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them; yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. Eze. xxxvii.

8 For I the Lord love judgment, I hate robbery for burnt offering: and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. Is. lxi.

For nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad. Lu. viii. 17.

Coming forth of the Book of Mormon.

1 LORD, thou hast been favorable unto thy land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people; thou hast covered all their sin.

3 Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of thine anger.

6 Wilt thou not revive us again that thy people may rejoice in thee?

7 Show us thy mercy, O

Lord, and grant us thy salvation.

9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteousness and peace have kissed each other.

11 *Truth shall spring out of the earth;* and righteousness shall look down from heaven.

12 Yea, the Lord shall give that which is good: and our land shall yield her increase.

13 Righteousness shall go before him, and shall set us in the ways of his steps. Ps. lxxxv.

2 AND the Lord answered me, and said, write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Hab. ii.

1 Wo to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy

speech shall whisper out of the dust.

5 Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away : yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision.

8 It shall even be as when a hungry man dreameth, and behold, he eateth ; but he awaketh, and his soul is empty : or as when a thirsty man dreameth, and behold, he drinketh ; but he awaketh, and behold, he is faint, and his soul hath appetite : so shall the multitude of all the nations be, that fight against mount Zion.

9 Stay yourselves, and wonder ; cry ye out, and cry : they are drunken, but not with wine ; they stagger, but not with strong drink.

10 For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes : the prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee : and he saith, I cannot ; for it is sealed :

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee : and he saith, I am not learned.

13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men :

14 Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15 Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us ? and who knoweth us ?

16 Surely your turning of things upside down shall be esteemed as the potter's clay : for shall the work say of him that made it, He made me not ? or shall the thing framed say of him that framed it, He had no understanding ?

17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest ?

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of my

hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. Is. xxix.

[The following passages, which I only refer to, are sometimes used as evidence to establish the truth of this work, but as it is a matter of doubt with some whether they are correctly applied, I only refer to them: Is. xvi. 8, 9. Je. xlviii. 32. Je. xlix. 30, 32. See Ezekiel's riddle, xvii.]

BOOKS MENTIONED IN THE BIBLE THAT ARE NOT TO BE FOUND AMONG THE SACRED WRITINGS.

Book of the Wars of the Lord.	Nu. xxi. 14.
Book of Jasher.	Jos. x. 13. [See 2 Sa. i. 18.]
Book of the Statutes of the Kingdom of Israel.	1 Sa. x. 25.
Book of the Acts of Solomon.	1 Ki. xi. 41.
Book of the Chronicles of the Kings of Israel.	1 Ki. xiv. 19.
Book of Nathan the Prophet,	} - - 1 Ch. xxix. 29.
Book of Gad the Seer.	
Book of Ahijah the Prophet,	} - - - 2 Ch. ix. 29.
Book of the Visions of Iddo the Seer,	
Book of Sheinaiah the Prophet.	2 Ch. xii. 15.
Book of the Story of the Prophet Iddo.	2 Ch. xiii. 22.
Book of Jehu.	2 Ch. xx. 34.
Book of the Sayings of the Seers.	2 Ch. xxxiii. 19.
Book of the Story of the Kings.	2 Ch. xxiv. 27.
Paul's Epistle to the Corinthians, which is not in the New Testament.	1 Co. v. 9.
Paul's Epistle to the Collossians written from Laodicea.	Col. iv. 16.
Jude's Epistle on the Gospel or Common Salvation.	Jude 3.
The Prophecy of Enoch.	Jude 14.
The many different Authors upon the Biography of Christ, written before the Gospel of St. Luke.	Lu. i. 1.

CALVINISM—PASSAGES GENERALLY USED TO PROVE IT.

Note to the Reader.—The following passages are generally applied as proof for the doctrine of election and reprobation of the souls of men, so as to effect their salvation in eternity; and I did think of inserting numerous passages to show that no such an application can be justly made; but for fear of tampering with the reader, I omit doing it: for it must be apparent to every unbiased mind that all these passages carry their own refutation with them, as far as extreme Calvinism is concerned. Those passages from Proverbs and Amos, which say that the Lord brings evil upon the people, only allude to temporal destruction, by the sword, famine, pestilence, &c. Those that speak of the election are understood to allude to the selection of a nation, or an individual, to hold the office of the priesthood, and to take charge of the oracles of God, that they might be instruments in the hands of God of doing good among their fellow men. It is said that the Lord chose Israel: for what? To hold his oracles, that all nations might be blessed through and with faithful Abraham. It is said that Christ chose or elected twelve disciples, and one was damned at last. The following passages disprove Calvinism. See Je. xviii. 5—10; Eze. xviii. 21, 27; do. xxxiii. 14, 15; Ec. vii. 29; Mar. viii. 34; do. xvi. 16, 17; Re. xxii. 17.

AND in very deed for this cause have I raised thee (Pharaoh) up, for to show in thee my power, and that my name may be declared throughout all the earth Ex. ix. 16.

THE Lord hath made all things for himself; yea, even the wicked for the day of evil. Pr. xvi. 4.

I FORM the light and create darkness; I make peace, and create evil. I the Lord do all these things. Is. xlv. 7.

O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. Je. x. 23.

SHALL a trumpet be blown in the city, and the people not be afraid? shall there be evil in the city, and the Lord hath not done it? Am. iii. 6.

No man can come to me except the Father, which sent me, draw him: and I will raise him up at the last day. Jno. vi. 44.

AND when the Gentiles heard this, they were glad, and glorified the Lord: and as many as were ordained to eter-

nall life, believed. Ac. xiii. 48.

KNOW ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. 1 Cor. ix. 24.

4 ACCORDING as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Ep. i.

11 AND for this cause God shall send them strong delusion, that they should believe a lie.

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, 2 Th. ii.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope ;

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.

30 Moreover, whom he did predestinate, them he also called : and whom he called, them he also justified ; and whom he justified, them he also glorified.

31 What shall we then say

to these things? if God be for us who can be against us? Ro. viii. See also ix.

BUT in a great house there are not only vessels of gold, and of silver, but also of wood and of earth ; and some to honor, and some to dishonor. 2 Ti. ii. 20.

1 PETER an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ ; grace unto you, and peace be multiplied. 1 Pe. i.

CHANGE OF THE EARTH.

25 OF old hast thou laid the foundation of the earth ; and the heavens are the work of thy hands.

26 They shall perish but thou shalt endure ; yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed ;

27 But thou art the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee. Ps. cii. See "Second coming of Christ." 2 Pe. iii. 10—14. See also Re. xv. 2.

AND I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them. Re. xx. 11. See also Re. xxi and xxii.

CHRIST BLESSED LITTLE CHILDREN.

13 THEN were there brought unto him little children, that he should put his hands on them, and pray : and the disciples rebuked them.

14 But Jesus said, suffer little children, and forbid them

not, to come unto me ; for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence. Mat. xix. See also Mar. x. 13—16 ; Lu. xviii. 15—17.

CHRIST'S PARABLES.

OF THE SOWER.

3 AND he spake many things unto them in parables, saying, behold, a sower went forth to sow :

4 And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up.

5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth :

6 And when the sun was up, they were scorched; and because they had no root they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, and some thirty fold.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside.

20 But he that received the seed into the stony places, the same is he that heareth the word, and anon with joy receiveth it :

21 Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns, is he

that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty. Mat. xiii. See also Mar. iv. 3—8, 14—20. Lu. viii. 5—15.

OF THE WHEAT AND TARES.

24 ANOTHER parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field.

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, sir, didst thou not sow good seed in the field? from whence then hath it tares?

28 He said unto them, an enemy hath done this. The servant said unto him, wilt thou that we go and gather them up?

29 But he said, nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them:

but gather the wheat into my barn.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, declare unto us the parable of the tares of the field.

37 He answered and said unto them, he that soweth the good seed is the Son of Man:

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one:

39 The enemy that sowed them is the Devil: the harvest is the end of the world; and the reapers are the Angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of Man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun, in the kingdom of their father. Mat. xiii.

OF THE GRAIN OF MUSTARD SEED.

31 ANOTHER parable put he forth unto them, saying, the kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the

air come and lodge in the branches thereof. Mat. xiii. See also Mar. iv. 30—32; Lu. xiii. 18, 19.

OF THE LEAVEN.

ANOTHER parable spake he unto them: the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. Mat. xiii. 33; also Lu. xiii. 20, 21.

OF THE TREASURE HID IN THE FIELD.

AGAIN: the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Mat. xiii. 44.

OF THE PEARLS.

45 AGAIN: the kingdom of heaven is like unto a merchant-man seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had and bought it. Mat. xiii.

OF THE NET CAST INTO THE SEA.

47 AGAIN: the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just;

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Mat. xiii.

OF A KING TAKING ACCOUNT
OF HIS SERVANTS.

23 THEREFORE is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents :

25 But forasmuch as he had nought to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow servants which owed him one hundred pence; and he laid his hands on him, and took him by the throat, saying, pay me that thou owest.

29 And his fellow servant fell down at his feet, and besought him, saying, have patience with me, and I will pay thee all.

30 And he would not; but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me;

33 Shouldst thou not also have had compassion on thy fellow servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Mat. xviii.

OF THE LABORERS IN THE
VINEYARD.

1 FOR the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard.

2 And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them, go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, why stand ye here all the day idle?

7 They say unto him because no man hath hired us. He saith unto them, go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8 So when even was come,

the lord of the vineyard saith unto his steward, call the laborers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the good man of the house,

12 Saying, these last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, friend, I do thee no wrong: didst thou not agree with me for a penny?

14 Take that thine is, and go thy way: I will give unto this last even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?

16 So the last shall be first, and the first last: for many are called but few chosen. Mat. xx.

OF THE TWO SONS WORKING IN THE VINEYARD.

28 But what think ye? A certain man had two sons; and he came to the first, and said, son, go work to-day in my vineyard.

29 He answered and said, I will not; but afterward he repented and went.

30 And he came to the se-

cond, and said likewise. And he answered and said I go, sir; and went not.

31 Whether of them twain did the will of his father? they say unto him, the first. Jesus saith unto them, verily I say unto you, that the publicans and harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him. Mat. xxi.

OF THE WICKED HUSBANDMEN.

9 THEN began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, what shall I do? I will send my beloved son: it may be they will reverence him, when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, this is the heir: come, let us kill

him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them ?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. Lu. xx. See also Mat. xxi. 33—44. Also Mar. xii. 1—10.

OF THE MARRIAGE OF THE KING'S SON.

1 AND Jesus answered and spake unto them again in parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, tell them which are bidden, behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, and another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy.

9 Go ye, therefore, into the

highways; and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, friend, how camest thou in hither, not having a wedding garment? And he was speechless.

13 Then said the king to the servants, bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen. Mat. xxii. See also Lu. xiv. 16—24.

OF THE TEN VIRGINS.

1 THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in the vessels with their lamps.

5 While the bridegroom tarried they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto

the wise, give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. Mat. xxv.

OF THE TEN TALENTS.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents, went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh and reckoneth with them.

20 And so he that had received five talents came and

brought other five talents, saying, lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more.

21 His lord said unto him, well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents, came, and said, lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came, and said, lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed.

25 And I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.

26 His lord answered, and said unto him, thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed.

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that

hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. Mat. xxv. See also Lu. xix. 11—27.

OF THE CORN, THE BLADE AND EAR.

26 AND he said, so is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear: after that, the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. Mar. iv.

OF THE FIG-TREE.

32 Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, this generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away. Mat. xxiv. See also Lu. xxi. 29—31.

OF THE BLIND LEADING THE BLIND.

AND he spake a parable unto them: Can the blind lead the blind? shall they not both fall into the ditch? Lu. vi. 39.

OF THE CHILDREN SITTING IN THE MARKET PLACE.

31 AND the Lord said, whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market place, and calling one to another, and saying, we have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. Lu. vii. Also Mat. xi. 16, 17.

OF THE CREDITOR AND TWO DEBTORS.

40 AND Jesus answering, said unto him, Simon, I have somewhat to say unto thee, and he saith, master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty:

42 And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, thou hast rightly judged. Lu. vii.

OF THE GOOD SAMARITAN.

30 AND Jesus answering, said, a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him,

and departed, leaving him half dead.

31 And by chance there came down a certain Priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him; and whatsoever thou spendest more, when I come again I will repay thee.

36 Which of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37 And he said, he that showed mercy on him. Then said Jesus unto him, go, and do thou likewise. Lu. x.

OF THE UNCLEAN SPIRIT GOING OUT OF A MAN, AND RETURNING WITH SEVEN OTHERS MORE WICKED THAN THE FIRST.

24 WHEN the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. Lu. xi.

OF THE RICH MAN WHOSE GROUND BROUGHT FORTH PLENTIFULLY.

16 AND he spake a parable unto them, saying, the ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits?

18 And he said, this will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God. Lu. xii.

OF SERVANTS WATCHING FOR THE RETURN OF THEIR LORD FROM THE WEDDING.

35 LET your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, my lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken:

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. Lu. xii.

OF THE FIG-TREE PLANTED IN THE VINEYARD.

6 HE spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down. Lu. xiii.

OF A MAN BUILDING A TOWER AND A KING GOING TO WAR.

28 For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, this man began to build, and was not able to finish.

31 Or what king, going to

make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Lu. xiv.

OF THE LOST SHEEP.

4 WHAT man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it he layeth it upon his shoulders rejoicing.

6 And when he cometh home, he calleth together his friends and neighbors, saying unto them, rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Lu. xv. Also Mat. xviii. 12—14.

OF THE LOST PIECE OF MONEY.

8 EITHER what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbors together, saying, rejoice with me; for I

have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. Lu. xv.

OF THE UNJUST JUDGE.

1 AND he spake a parable unto them, to this end, that men ought always to pray, and not to faint:

2 Saying, there was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, though I fear not God, nor regard man;

5 Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? Lu. xviii.

OF THE PRODIGAL SON.

11 AND he said, a certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there

wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father: But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet;

23 And bring hither the fatted calf, and kill it: and let us eat and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his eldest son was in the field: and as he came and drew nigh to the house, he heard music and dancing:

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in; therefore came his father out, and entreated him.

29 And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. Lu. xv.

OF THE UNJUST STEWARD.

1 AND he said also unto his disciples, there was a certain rich man which had a steward, and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, what shall I do, for my lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their house.

5 So he called every one of his lord's debtors unto him, and said unto the first, how much owest thou unto my lord?

6 And he said, an hundred measures of oil. And he said unto him, take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, and how much owest thou? And he said, an hundred measures of wheat. And he said unto him, take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much: And he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give

you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God. Lu. xvi.

OF THE RICH MAN AND LAZARUS.

19 THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom:

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my

tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.

27 Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house;

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses, and the Prophets; let them hear them.

30 And he said, nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, if they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead. Lu. xvi.

OF THE PHARISEE AND PUBLICAN.

9 AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others.

10 Two men went into the temple to pray; the one a Pharisee, and the other a Publican.

11 The Pharisee stood and prayed thus with himself: God, I thank thee that I am

not as other men are, extortioners, unjust, adulterers, or even as this publican:

12 I fast twice in the week, I give tithes of all that I possess.

13 And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Lu. xviii.

OF THE SHEEPFOLD.

1 VERILY, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, verily, verily, I

say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers; but the sheep did not hear them. Jno. x.

OF THE VINE.

1 I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for

without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you.

8 Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love. Jno. xv.

OF A MAN TAKING A FAR JOURNEY.

FOR the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Mar. xiii. 34.

CHRIST'S REPLY TO SIGN SEEKERS.

38 THEN certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said to them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. Mat. xii. See also Mat. xvi. 1-4.

41 AND the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

42 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, there shall no sign be given unto this generation. Mar. viii. See also Lu. xi. 29, 30.

THEN said Jesus unto him except ye see signs and wonders, ye will not believe. Jno. iv. 48.

CHRIST'S TEACHING WITH REGARD TO FORGIVENESS; ALSO THE DEALING WITH UNRULY MEMBERS.

15 MOREOVER, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

21 Then came Peter to him,

and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times.

22 Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Mat. xviii. See also, Mar. xi. 25, 26.

3 TAKE heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying I repent: thou shalt forgive him. Lu. xvii.

See Col. iii. 13.

CHRIST'S TEACHING WITH REGARD TO THE MIRACULOUS GIFT OF HEALING, SHOWING THAT IT DOES NOT OF NECESSITY FOLLOW THAT ALL SHOULD BE HEALED THAT ARE SICK BECAUSE SUCH A GIFT IS GIVEN TO HIS PEOPLE. ALSO A FEW SAMPLES OF THE KIND.

23 AND he said unto them, ye will surely say unto me this proverb: physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, verily I say unto you, no prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them

was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Elisens the prophet; and none of them was cleansed save Naaman the Syrian. Lu. iv.

29 FOR he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep. 1 Co. xi.

7 AND lest I should be ex-

alted above measure through the abundance of the revelations, there was given unto me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me. 2 Co. xii.

FOR indeed he (Epaphroditus) was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. Ph. ii. 27.

ERASTUS abode at Corinth: but Trophimus have I left at Miletum sick. 2 Ti. iv. 20.

CHRIST'S TEACHING WITH REGARD TO MARRIAGE, ADULTERY, &c.

3 THE Pharisees also came unto him, tempting him, and saying unto him, is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, have ye not read, that he who made them at the beginning, made them male and female?

5 And said, for this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her that is put away doth commit adultery. Mat. xix. See Mar. x. 2-12; also Lu. xvi. 18. See also 1 Co. vii.

27 YE have heard that it was said by them of old time, thou shalt not commit adultery:

28 But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. * * *

31 It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery. Mat. v.

CHRONOLOGY OF TIME.

		Years.
Gen. v. and viii.	From the creation to the end of the flood - - - - -	1656
“ xi.	From the flood to Abraham - - -	292
“ xxi. 5.	From Abraham to Isaac - - -	100
“ xxv. 26.	From Isaac to Jacob - - - - -	60
“ xlvii. 8, 9.	From Jacob's birth to his entering Egypt - - - - -	130
Ex. xii. 40.	Children of Israel in Egypt - - -	430
1 Ki. vi. 1.	From exode to foundation of the temple - - - - -	480

Reigns of the Kings.

1 Ki. xi. 42.—2 Ch. ix. 30.	Solomon reigned after the founda- tion of the temple was laid, -	36
2 Ch. xii. 13.	Rehoboam do. - - - - -	17
“ xii. 2.	Abijah do. - - - - -	3
“ xvi. 13.	Asa do. - - - - -	41
“ xx. 31.	Jehoshaphat do. - - - - -	25
“ xxi. 20.	Jehoram do. - - - - -	8
“ xxii. 2.	Ahaziah do. - - - - -	1
“ xxii. 12.	Athaliah do. - - - - -	6
“ xxiv. 1.	Joash do. - - - - -	40
“ xxv. 1.	Amaziah do. - - - - -	29
“ xxvi. 3.	Uzziah do. - - - - -	52
“ xxvii. 8.	Jotham do. - - - - -	16
“ xxviii. 1.	Ahaz do. - - - - -	16
“ xxix. 1.	Hezekiah do. - - - - -	29
“ xxxiii. 1.	Manasseh do. - - - - -	55
“ xxxiii. 21.	Amon do. - - - - -	2
“ xxxiv. 1.	Josiah do. - - - - -	31
“ xxxvi. 2.	Jehoahaz do. - - - - -	3 months.
“ xxxvi. 5.	Jehoiakim do. - - - - -	11
“ xxxvi. 9.	Jehoiachin do. - - - - -	3 months.
“ xxxv. 11.	Zedekiah do. - - - - -	11
Destruction of Jerusalem by Nebuchadnezzar - - -		—
From this (as drawn from various historians) to the commencement of the Christian era, - - - - -		588
A. D., - - - - -	- - - - -	1842
Year of the world (Total) - - - - -		6007

References for same, Ps. cv. 8—10; Ga. iii. 17, 18 Ac.
vii. 6, 18, 19

CHRIST MADE PERFECT THROUGH SUFFERING.

9 BUT we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste of death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. He. ii.

AND being made perfect, he became the author of eternal salvation unto all them that obey him. He. v. 9.

CIRCUMCISION—ORIGIN AND DESIGN OF IT.

10 THIS is my covenant, which ye shall keep, between me, and you, and thy seed after thee; every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any

stranger, which is not of thy seed. * * *

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. Ge. xvii.

AND Abraham circumcised his son Isaac, being eight days old, as God had commanded him. Ge. xxi. 4.

AND he gave him the covenant of circumcision. And so Abraham begat Isaac, and circumcised him the eighth day. Ac. vii. 8.

CHARITY.

C. edifieth. 1 Co. viii. 1. is c. 1 Ti. i. 5. saved, if they have not c. do. xiii. 1. see continue in faith and c. do. verses 2, 3. c. suffereth long 15. An example in c. iv. 12. do. 4. faith, hope c. 13. follow follow c. 2 Ti. ii. 22, known c. xiv. 1. all things be done my c. do. iii. 10. found in c. with c. xvi. 14. put on c. Col. Tit. ii. 2. have fervent c. 1 Pe. iii. 14. tidings of your c. 1 iv. 8. to brotherly kindness c. Th. iii. 16. c. towards each 2 Pe. i. 7. thy c. 3 Jno. 6. feast other aboundeth, 2 Th. i. 3. of c. Jude, 12. thy works and The end of the commandment c. Re. ii. 19.

DAY OF JUDGMENT.

20 THEN began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Wo unto thee, Chorazin!

Wo unto thee, Bethsaida ! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, it shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee. Mat. xi. See also Lu. x. 13—15.

36 BUT I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment :

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Mat. xii.

BECAUSE he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Ac. xvii. 31.

5 BUT after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God. * * *

16 In the day when God shall judge the secrets of men,

by Jesus Christ, according to my gospel. Ro. ii.

10 BUT why dost thou judge thy brother ? or why dost thou set at naught thy brother ? for we shall all stand before the judgment seat of Christ.

11 For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God. Ro. xiv.

THEREFORE judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise of God. 1 Co. iv. 5.

FOR we must all appear before the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good, or bad. 2 Co. v. 10. See Ec. xii. 13, 14.

BUT the heavens, and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2 Pe. iii. 7.

AND the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Jude, verse 6.

FOR the Father judgeth no man, but hath committed all judgment unto the Son. Jno. v. 22.

I CAN of mine own self do nothing: as I hear I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. Jno. v. 30. See also "Millennium," Re. xx.

DANIEL'S VISION OF THE FOUR BEASTS, &c. THE LITTLE HORN AND THE FINAL PREVALENCE OF THE KINGDOM OF GOD.

1 IN the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon the bed: then he wrote the dream, and told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceed-

ingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

8 I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain and his body destroyed, and given to the burning flame.

12 As concerning the rest

of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretations of the things.

17 These great beasts, which are four, are four kings, which shall arise out of the earth.

18 But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns

that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it to pieces.

24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of

the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him.

28 Hitherto is the end of the matter. As for me, Da-

niel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Da. vii.

DESTRUCTION OF THE WICKED.

Notice to the Reader.—This subject is inseparably connected with the subjects of the Destruction of Mystery Babylon, "Second coming of Christ," &c.; consequently if the reader wishes to acquire a full knowledge of this subject, he will do well to examine them also.

5 THE Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup. Ps. xi.

EVIL shall slay the wicked; and they that hate the righteous shall be desolate. Ps. xxxiv. 21.

34 WAIT on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay-tree;

36 Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found. Ps. xxxvii.

As SMOKE is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. Ps. lxxviii. 2.

5 THE Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies;

he shall wound the heads over many countries. Ps. cx.

5 LET the saints be joyful in glory, let them sing aloud upon their beds.

6 Let the high praises of God be in their mouth, and a two edged sword in their hand;

7 To execute vengeance upon the heathen, and punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron.

9 To execute upon them the judgment written: this honor have all his saints. Praise ye the Lord. Ps. cxlix.

1 BEHOLD, the Lord maketh the earth empty; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled:

for the Lord hath spoken this word.

4 The earth mourneth, and fadeth away; the world languisheth and fadeth away; the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be better to them that drink it.

10 The city of confusion is broken down; every house is shut up, that no man may come in.

11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction. * * *

17 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the

pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again.

21 And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. Is. xxiv.

16 THEREFORE thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.

17 Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourges shall pass through, then ye shall be trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report.

20 For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.

21 For the Lord shall rise up as in mount Perazim, he shall be wroth in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined, upon the whole earth. Is. xxviii.

6 SET up the standard toward Zion: retire, stay not; for I will bring evil from the north and a great destruction.

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate: and thy cities shall be laid waste without an inhabitant. Je. iv.

4 BUT with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. Is. xi. See "Second coming of Christ." Is. xl. 6-8.

17 FOR he put on righteousness as a breastplate, and a helmet of salvation upon

his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

18 According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.

19 So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him. Is. lix.

31 A NOISE shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.

32 Thus saith the Lord of hosts, behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Je. xxv.

23 BEHOLD, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked.

24 The fierce anger of the Lord shall not return, until he hath done it, and until he have performed the intents of

his heart: in the latter days ye shall consider it. Je. xxx.

THEREFORE wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. Zep. iii. 8.

8 **FOR** thus saith the Lord of hosts, after the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me. Zec. ii.

1 **FOR**, behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

2 But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts. Mal. iv.

AND whosoever shall fall on this stone shall be broken:

but on whomsoever it shall fall, it will grind him to powder. Mat. xxi. 44. See also Lu. xx. 18.

7 **FOR** the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way.

8 And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. 2 Th. ii. See "Millennium." Jude, 14, 15.

14 **AND** I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the clusters of the vine of the earth: for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and

gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city, and blood came out of the wine-

press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs. Re. xiv.

See Re. viii. ix. xi. xvi. xvii. xviii. and xix.

DESTRUCTION OF MYSTERY BABYLON.

THE city of confusion is broken down, every house is shut up, that no man may come in. Is. xxiv. 10. See also Is. xxxiv. whole chapter.

8 AND there followed another angel, saying, Babylon is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying, with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Re. xiv.

AND the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his

wrath. Re. xvi. 19. See Re. xvii. Also Re. xix. 1—3.

1 AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10 Standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harp- in thee ; and the voice of the
 ers, and musicians, and of bridegroom and of the bride
 pipers, and trumpeters, shall shall be heard no more at all
 be heard no more at all in in thee : for thy merchants
 thee ; and no craftsman, of were the great men of the
 whatsoever craft he be, shall earth ; for by thy sorceries
 be found any more in thee ; were all nations deceived.
 and the sound of a mill-stone 24 And in her was found
 shall be heard no more at all the blood of prophets, and of
 in thee ; saints, and of all that were
 23 And the light of a can- slain upon the earth. Re.
 dle shall shine no more at all xviii.

DIFFERENT KINGDOMS OR DEGREES OF GLORY.

1 LET not your heart be the stars : for one star differ-
 troubled : ye believe in God, eth from another star in glo-
 believe also in me. ry.
 2. In my Father's house 42 So also is the resurrec-
 are many mansions : if it tion of the dead. It is sown
 were not so, I would have told in corruption ; it is raised in
 you. I go to prepare a place incorruption. 1 Co. xv.
 for you. Jno. xiv. I KNEW a man in Christ,
 40 THERE are also celestial about fourteen years ago,
 bodies, and bodies terrestrial : (whether in the body I cannot
 but the glory of the celestial tell ; or whether out of the
 is one, and the glory of the body I cannot tell: God know-
 terrestrial is another. eth ;) such an one caught up
 41 There is one glory of the to the third heaven. 2 Co.
 sun, and another glory of the xii. 2.
 moon, and another glory of

DISPERSION OF THE HOUSE OF ISRAEL AND DESTRUCTION OF JERUSALEM.

Note to the Reader.—Much information can be obtained concerning this subject from various passages inserted under "Gathering of Israel."

AND the Lord shall scatter and shalt be removed into all
 you among the nations, and the kingdoms of the earth.
 ye shall be left few in number * * * *
 among the heathen, whither 36 The Lord shall bring
 the Lord shall lead you. De. thee, and thy king which thou
 iv. 27. shalt set over thee, unto a
 25 THE LORD shall cause nation which neither thou
 you to be smitten before thine nor thy fathers have known ;
 enemies : thou shalt go out and there shalt thou serve
 one way against them, and other gods, wood and stone.
 flee seven ways before them ; De. xxviii.

FOR the Lord shall smite Israel as a reed is shaken in the water, and he shall root up Israel out of this good land which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. 1 Ki. xiv. 15.

9 AND he said, go and tell this people, hear ye indeed, but understand not: and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.

12 And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

13 But yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil-tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof. Is. vi.

I WILL scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them. Je. ix. 16. See Je. xvi. 16.; also Je. xvii. 4.

AND I will deliver them to be removed into all the kingdoms of the earth for their

hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. Je xxiv. 9.

THEREFORE thus saith the Lord; ye have not hearkened unto me in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. Je. xxxiv. 17.

BUT I scattered them with a whirlwind among all the nations whom they knew not: thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate. Zec. vii. 14.

7 WHAT then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded,

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, let their table be made a snare and a trap, and a stumbling block, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and

the diminishing of them the riches of the Gentiles, how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify my office;

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, the branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off; and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold, therefore, the goodness and severity of God: on them which fell, severity; but towards thee, goodness; if thou continue in his goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall

be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. Ro. xi.

Passages that more particularly mention the Destruction of Jerusalem.

53 AND thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee:

54 So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave.

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be

evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things, secretly, in the siege and straitness wherewith thine enemy shall distress thee in thy gates. De. xxviii.

1 AND Jesus went out, and departed from the temple: and his disciples came to him, for to show him the buildings of the temple.

2 AND Jesus said unto them, see ye not all these things? verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down.

* * * *

15 When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth, let him understand:

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And wo unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter neither on the Sabbath day:

21 For then shall be great tribulation, such as was not

since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Mat. xxiv. See Mar. xiii. 1, 2, 14—20.

AND whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. Mat. xxi. 44.

34 O JERUSALEM, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate; and verily I say unto you, ye shall not see me, until the time come, when ye shall say, blessed is he that cometh in the name of the Lord. Lu. xiii. See Mat. xxiii. 36—39.

41 AND when he was come near, he beheld the city, and wept over it,

42 Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another because

thou knewest not the time of thy visitation. Lu. xix.

20 AND when ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things

which are written may be fulfilled.

23 But wo unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Lu. xxi.

DIVINITY OF CHRIST.

(A FEW OF THE MOST PROMINENT PASSAGES ONLY.)

1 IN the beginning was the word, and the word was with God, and the word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the light, that all men through him might believe.

8 He was not that light, but was sent to bear witness of that light.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world and the world was made by

him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth. Jno. i.

5 LET this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God. Ph. ii.

15 WHO is the image of the invisible God, the first-born of every creature:

16 For by him were all

things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist;

18 And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

19 For it pleased the Father that in him should all fulness dwell. Col. i.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power. Col. ii.

1 God, who at sundry times and in divers manners spake in time past unto the Fathers by the prophets,

2 Hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high;

4 Being made so much better than the angels. as he hath by inheritance obtained a

more excellent name than they.

5 For unto which of the angels said he at any time, thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-begotten into the world, he saith, and let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. He. i.

To THE only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Jude, 25.

FOR unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Is. ix. 6.

BEHOLD a virgin shall conceive, and bear a son, and shall call his name Immanuel. Is. vii. 14. See also Mat. i. 23.

AND hath made us kings and priests unto God and his Father; to him be glory and dominion, forever and ever. Re. i. 6.

DOCTRINE CONTAINED IN THE NEW TESTAMENT, WITH REGARD TO THE SHEDDING OF BLOOD—SELF-DEFENCE—NON-RESISTANCE, &c.

(A FEW PASSAGES ONLY.)

THINK not that I have come to send peace on earth; I came not to send peace, but a sword. Mat. x. 34.

THEN said Jesus unto him, put up again thy sword into his place: for all they that take the sword shall perish with the sword. Mat. xxvi. 52. See Mat. v. 38—40. Ro. xii 17—19.

THEN said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword let him sell his garment and buy one. Lu. xxii. 36.

13 AND the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables. Jno. ii. See also Lu. xix. 45. Mat. xxi. 12. Mar. xi. 15, 16.

THEY answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. Jno. viii. 39.

GREATER love hath no man than this, that a man lay down his life for his friends. Jno. xv. 13.

HEREBY perceive we the Love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 1 Jno. iii. 16.

ENSIGN FOR THE GATHERING OF ISRAEL AND THE RESTORATION OF THEIR KINGDOM.

Note to the Reader.—This subject is immediately connected with the "Gathering of Israel;" "Kingdom of God—Second;" "Millennium;" "New Covenant;" "Book of Mormon;" and in particular the "Renewal of the Gospel Dispensation."

Passages that in particular speak of the ensign or standard, and those immediately connected with it.

AND he will lift up an Ensign to the nations from far, and will hiss unto them from the end of the earth: And, behold, they shall come with speed swiftly. Is. v. 26. See

also "Gathering of Israel," Zec. x. 8.

1 Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters; Saying, Go, ye swift messengers, to a nation scat-

tered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. Is. xviii. See "Gathering of Israel." Je. xvi. 16.

10 AND in that day there shall be a root of Jesse, which shall stand for an Ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Is. xi.

For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Is. xxviii. 21.

22 THUS saith the Lord God, behold, I will lift up my hand to the Gentiles, and set up my standard to the people;

and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. Is. xlix.

10 Go THROUGH, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up a standard for the people.

11 Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, behold, thy salvation cometh; behold, his reward is with him, and his work before him. Is. lxii.

18 FOR I know their works, and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and

upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

21 And I will also take of them for priests and for Levites, saith the Lord.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. Is. lxxvi.

6 SET up the standard toward Zion: retire, stay not; for I will bring evil from the north, and a great destruction.

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate: and thy cities shall be laid waste without an inhabitant. Je. iv.

25 FOR I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in,

26 And so all Israel shall be saved; as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob;

27 For this is my covenant

unto them, when I shall take away their sins. Ro. xi. See "Renewal of the Gospel Dispensation." Ep. i. 8—10.

Passages that immediately refer to the Restoration of the Kingdom.

25 AND I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called the city of righteousness, the faithful city. Is. i. See Ex. xviii. 24—26; also De. xvi. 18.

AND I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Je. xxiii. 4.

AND their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. Je. xxx. 21.

17 For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel;

18 Neither shall the Priests the Levites want a man before me, to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 And the word of the Lord came unto Jeremiah, saying,

20 Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 Then may also my covenant be broken with David my servant, that he should not have a son, to reign upon his throne, and with the Levites the Priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover, the word of the Lord came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them. Je. xxxiii.

23 AND I will set up one shepherd over them, and he shall feed them, even my servant David, he shall feed

them, and he shall be their shepherd.

24 And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

31 And ye, my flock of my pasture, are men, and I am

your God, saith the Lord God. Eze. xxxiv.

IN that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. Am. ix. 11. See also article on the "Book of Mormon." Eze. xxxvii. 21—28.

6 IN that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted :

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even forever. Mi. iv.

22 YEA, many people and strong nations shall come to

seek the Lord of hosts in Jerusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, in those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you. Zec. viii.

16 AND the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown lifted up as an ensign upon his land.

17 For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids. Zec. ix.

ELECTION.

The purpose of God according to *e.* Ro. ix. 11. the *e.* of grace, do. xi. 5. the *e.* hath obtained it, do. 7 verse; but

as touching the *e.* they are beloved, do. 28 verse. your *e.* of God, 1 Th. i. 4. your *e.* sure. 2 Pe. i. 10.

ETERNAL, ETERNAL-LIFE, ETENITY, AND EVERLASTING.

Eternal.—The *e.* God is thy refuge. De. xxxiii. 27. I will make thee an *e.* excellency, Is. lx. 15. but is in danger of *e.* damnation, Mar. iii. 29. even his *e.* power and God-head, Ro. i. 20. *e.* weight of glory, 2 Co. iv. 17. things not seen. verse 18. *e.* in the heavens, do. v. 1. *e.* purpose, Ep. iii. 11. King *e.* 1 Ti. i. 17. with *e.* glory, 2 Ti. ii. 10. *e.* salvation, He. v. 9. *e.* glory,

1 Pe. v. 10. vengeance of *e.* fire, Jude, 7.

Eternal-life.—I may have *e.* life, Mat. xix. 16. but the righteous shall go into life *e.* do. xxv. 46. I may inherit *e.* life, Mar. x. 17. Should have *e.* life, Jno. iii. 15. fruit to life *e.* Jno. iv. 36. think ye have *e.* life, do. v. 39. hath *e.* life, vi. 54. words of *e.* life, do. 68. I give *e.* life, x. 28. keep it to life *e.* xii. 25. should give *e.*

life, xvii. 2. As many as were ordained to *e.* life, Ac. xiii. 48. seek for glory *e.* life, Ro. ii. 7. grace reign to *e.* life, do. v. 21. gift of God is *e.* life, vi. 23. lay hold on *e.* life, 1 Ti. vi. 12. in hope of *e.* life, Tit. i. 2. in the hope of *e.* life, do. iii. 7. *e.* life which was, 1 Jno. i. 2. no murderer hath *e.* life, do. iii. 15. given *e.* life, v. 11. the true God and *e.* life, v. 20. unto *e.* life, Jude 21.

Eternity.—The *e.* of Israel, 1 Sa. xv. 29. inhabiteth *e.* Is. lvii. 15. See Je. x. 10. Mi. v. 2.

Everlasting.—Canaan for an *e.* possession, Ge. xvii. 8. the *e.* God, do. xxi. 33. *e.*

hills, xlix. 26. *e.* priesthood, Ex. xl. 15. *e.* statute, Le. xvi. 34. *e.* arms, De. xxxiii. 27. *e.* doors, Ps. xxiv. 7. the righteous is an *e.* foundation, Pr. x. 25. *e.* Father, Is. ix. 6. *e.* joy, do. xxxv. 10. *e.* salvation, xlv. 17. *e.* kindness, liv. 8. Lord shall be unto thee an *e.* light, ix. 19. God is an *e.* king, Je. x. 10. *e.* confusion, do. xx. 11. *e.* reproach, xxiii. 40. *e.* dominion, Da. iv. 34. *e.* mountains, Hab. iii. 6. *e.* fire, Mat. xviii. 8. *e.* punishment, do. 46. *e.* habitations, Lu. xvi. 9. *e.* destruction, 2 Th. i. 9. *e.* consolation, 2 Th. ii. 16. in *e.* chains, Jude, 6. *e.* gospel, Re. xiv. 6.

Of FAITH.

SO THEN faith cometh by hearing, and hearing by the word of God. Ro. x. 17.

1 THEREFORE, being justified by faith, we have peace with God, through our Lord Jesus Christ :

2 By whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God. Ro. v.

1 Now faith is the substance of things hoped for, the evidence of things not seen ;

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered un-

to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts ; and by it he being dead, yet speaketh.

5 By faith Enoch was translated that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. * * *

32 And what shall I say more ? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae ; of David also,

and Samuel, and of the prophets ;

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection :

36 And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment :

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheep skins and goat skins ; being destitute, afflicted, tormented.

38 (Of whom the world was not worthy ;) they wandered in deserts, and in mountains, and in dens, and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise :

40 God having provided some better thing for us, that they without us should not be made perfect. He. xi.

17 **EVEN** so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, thou hast faith, and I have works : show me thy faith

without thy works, and I will show thee my faith by my works.

19 Thou believest that there is one God ; thou doest well : the devils also believe, and tremble,

20 But wilt thou know, O vain man, that faith without works is dead ?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar ?

22 Seest thou how faith wrought with his works, and by works was faith made perfect ?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness : and he was called the friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way ?

26 For as the body without the spirit is dead, so faith without works is dead also. Ja. ii.

JESUS answered and said unto them, verily, verily, I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, be thou removed, and be thou cast into the sea, it shall be done. Mat. xxi. 21. See also Mar. xi. 22, 23.

BELOVED, when I gave all

diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. Jude 3.

Faith in the administrator.
See Mat. xvii. 15—20.

Faith in the one administered to. See Mat. ix. 2, 22, 28, 29; do. xiv. 31, 35, 36; do. xv. 28; do. xx. 33, 34; Mar. ii. 5; do. v. 34; do. vi. 56; do. ix. 24; Lu. v. 12, 13; do. vii. 3—9; do. viii. 48; Ac. iii. 16; do. xiv. 9; do. xix. 12.

FALSE PROPHETS.

Note to the Reader.—This subject is more or less connected with the "Apostacy from the ancient order of the gospel."

15 BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves:

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them. Mat. vii.

23 THEN if any man shall say unto you, lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall show great signs, and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not. Mat. xxiv. See Mar. xiii. 22, also Re. xvi. 13, 14; do. xix. 20.

3 KNOWING this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. 2 Pe. iii.

1 BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by

reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 2 Pe. ii. See whole chapter.

1 BELOVED, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have

heard that it should come; and even now already is in the world. 1 Jno. iv.

FOR many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 2 Jno. 7.

17 BUT, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit. Jude.

WO UNTO you when all men shall speak well of you! for so did their fathers to the false prophets. Lu. vi. 26.

FAMINE FOR THE WANT OF THE WORD OF GOD.

11 BEHOLD, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

12 And they shall wander from sea to sea, and from north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it. Am. viii.

FEAST PREPARED FOR THE RIGHTEOUS, OR MARRIAGE SUPPER OF THE LAMB.

6 AND in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people,

and the veil that is spread over all nations.

8 He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it.

9 And it shall be said in

that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. Is. xxv.

29 AND I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. Lu. xxii.

1 AND after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke arose up forever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen: Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.

7 Let us be glad and re-

joice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her it was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints.

9 And he saith unto me, Write, blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, these are the true sayings of God. Re. xix. See Mat. xxvi. 29. See also "Millennium." Re. vii.

[The following is taken from the Apocrypha of the Old Testament.]

AND therefore, I say unto you, O ye heathen, that hear and understand, look for your shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom, for the everlasting light shall shine upon you forevermore.

Flee the shadow of this world, receive the joyfulness of your glory: I testify my Savior openly.

O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

Rise up, and stand, behold the number of those that be sealed in the feast of the Lord; which are departed from the shadow of the world, and have received glorious garments of the Lord.

Take thy number, O Sion,

and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

The number of thy children whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hal- lowed.

I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

And in the midst of them there was a young man of an high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and said, Sir, what are these? He answered and said unto me,

these be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned and receive palms. Then said I unto the angel, what young person is this that crowneth them, and giveth them palms in their hands? So he answered and said unto me, it is the Son of God, whom they have confessed in the world.

Then began I greatly to commend them that stood so stiffly for the name of the Lord.

Then the angel said unto me, go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen. 2 Esdras, ii. from 34th verse to the end of the chapter. See parable "Marriage of the king's son."

FULNESS OF THE GENTILES, TIMES OR NATIONS.

BUT in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. Ge. xv. 16.

AND they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the

Gentiles be fulfilled. Lu. xxi. 24.

FOR I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. Ro. xi. 25. See also Ep. i. 10.; Ga. iv. 4.

FOREVER—THIS WORD USED IN A LIMITED SENSE.

14 THE forts and towers shall be for dens forever.

ed upon us from on high. Is. xxxii.

* * *

THE smoke thereof shall go up forever, * * * and none

15 Until the Spirit be pour-

shall pass through it forever and ever. Is. xxxiv. 10.

FOR ye have kindled a fire in mine anger, which shall burn forever. Je. xvii. 4.

See La. v. 20.

THE earth with her bars was about me forever. Jon. ii. 6. See also Le. x. 15. Ex. xxi. 6. 1 Sa. i. 22.

GATHERING OF THE HOUSE OF ISRAEL.

Note to the Reader.—This subject is immediately connected with the "Millennium;" "Kingdom of God, 2d;" "Ensign, &c.;" "Second coming of Christ;" "Book of Mormon," &c. &c.

Passages that not only speak of the gathering of Israel, but of the course they shall pursue, and of the mighty power of God that shall attend them, and the stupendous miracles that will be performed at the same time.

10 AND in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. Is. xi.

6 AND I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them.

7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it and be glad; their heart shall rejoice in the Lord.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9 And I will sow them among the people: and they shall remember me in far countries: and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the rivers shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord. Zec. x.

13 SING, O heavens; and be joyful, O earth; and break forth 'nto singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.

16 Behold, I have graven

thee upon the palms of my hands; thy walls are continually before me.

17 Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee.

18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thy ears, the place is too strait for me: give place for me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

22 Thus saith the Lord God, behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers:

they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

21 Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Savior, and thy Redeemer, the Mighty One of Jacob. Is. xlix.

33 As I LIVE, saith the Lord, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you;

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out;

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so

will I plead with you, saith the Lord God.

37 And I will cause you to pass under the rod, and will bring you into the bond of the covenant.

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in my holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I except them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things.

41 I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up my hand to give it to your fathers. Eze. xx.

Passages that inform us that not only the house of Israel will be gathered together, but all the saints of other nations.

His [Joseph's] glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to [from] the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh. De. xxxiii. 17

4 HE SHALL call to the heavens from above, and to the earth, (that he may judge his people.)

2 Gather my saints together unto me; those that have made a covenant with me by sacrifice. Ps. 1.

26 AND he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly.

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows are sharp and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring shall be like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. Is. v.

1 BUT now, thus saith the

Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine.

2 When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth;

7 Even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him. * * *

16 Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters;

17 Which bringeth forth the chariot and the horse, the army, and the power; they shall lie down together, they shall not rise: they are ex-

unct, they are quenched as tow.

18 Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. Is. xliii.

11 DEPART ye, depart ye. go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.

12 For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward.

13 Behold, my servant shall deal prudently, he shall be exalted and extolled and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men;

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider. Is. lii.

THE Lord God, which gathereth the outcasts of Israel, saith, yet will I gather others

to him, besides those that are gathered unto him. Is. lvi. 8.

14 THEREFORE, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt;

15 But the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

19 O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, surely our fathers have inherited lies, vanities, and things wherein there is no profit. Jc. xvi.

*Miscellaneous Passages on
the Gathering of Israel.*

IN those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. Je. iii. 18.

AND it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. Je. xii. 15.

4 FOR the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim.

5 Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in latter days. Ho. iii.

8 BUT thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant, I have chosen thee, and not cast thee away.

10 Fear thou not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that

were incensed against thee shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish.

12. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying unto thee, fear not; I will help thee. Is. xli.

18 I WILL gather them that are sorrowful for the solemn assembly who are of thee, to whom the reproach of it was a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord. Zep. iii.

3 AND I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up the shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our righteousness.

7 Therefore, behold, the days come, saith the Lord, that they shall no more say the Lord liveth, which brought up the children of Israel out of the land of Egypt:

8 But the Lord liveth, which brought up, and which led, the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. Je. xxiii.

7 Thus saith the Lord of hosts, behold, I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth, and in righteousness. Zec. viii.

I WILL surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of the Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. Mi. ii. 12.

3 For, lo, the days come,

saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 And these are the words that the Lord spake concerning Israel, and concerning Judah. * * *

8 For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him;

9 But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

10 Therefore, fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

11 For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished. * * *

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they call thee an Outcast, saying, this is Zion whom no man seeketh after.

18 Thus saith the Lord, behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord.

22 And ye shall be my people, and I will be your God. Je. xxx. See also Je. xlvi. 27, 28.

1 At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, the people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

3 The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.

4 Again I will build thee,

and thou shalt be built, O Virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

7 For thus saith the Lord, Sing with gladness for Jacob, and shout among the Chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born.

10 Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattereth Israel will gather him, and keep him as a shepherd doth his flock.

11 For the Lord hath re-

deemed Jacob, and ransomed him from the hand of him that was stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their souls shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. * * *

21 Set thee up waymarks, make thee high heaps: set thy heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. * * *

23 Thus saith the Lord of hosts, the God of Israel, as yet they shall use the speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity; the Lord bless thee, O habitation of justice, and mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. Je. xxxi.

25 Thus saith the Lord God, when I shall have gathered

the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God. Eze. xxviii.

37 BEHOLD, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again into this place, and I will cause them to dwell safely:

38 And they shall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them.

40 And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul.

42 For thus saith the Lord, like as I have brought all this

great evil upon this people, so will I bring upon them all the good that I have promised them. Je. xxxii.

16 THEREFORE say, thus saith the Lord God, although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary, in the countries where they shall come.

17 Therefore say, thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence.

19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh;

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. Eze. xi.

13 AND I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in good

pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. Eze. xxxiv.

23 AND I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Eze. xxxvi.

21 AND say unto them, thus saith the Lord God, behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Eze. xxxvii.

8 BEHOLD, the eyes of the Lord God, are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord.

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve,

yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, the evil shall not overtake nor prevent us.

11 In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in days of old:

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

13 Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. Am. ix.

19 AND I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In these days, and in that time, saith the Lord,

the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve. Je. l.

13 AND ye shall seek me, and find me, when ye shall search for me with all your heart.

14 And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive. Je. xxix.

AND then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven. Mar. xiii. 27. See Book of Mormon, Ps. lxxxv. 1—3. "Kingdom of God—2d." Ac. i. 6. Also "Ensign," &c. Ro. xi. 25—27; and Is. lxvi. 18—23.

Appendix to Gathering of Israel.

29 BEHOLD, the days come, when the Most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell upon the earth.

31 And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32 And the time shall be

when these things shall come to pass, and the signs shall happen which I showed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

35 But he shall stand upon the top of mount Sion.

36 And Sion shall come, and shall be showed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest :

38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame : and he shall destroy them without labor by the law which is like unto fire.

39 And whereas thou sawest that he gathered another peaceable multitude unto him ;

40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away

captive, and he carried them over the waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into further country, where never mankind dwelt,

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow passages of the river.

44 For the Most High then showed signs for them, and held still the flood, till they were passed over.

45 Forthrought that country there was a great way to go, namely, of a year and a half : and the same region is called Arsareth.

46 Then dwelt they there until the latter time ; and now when they shall begin to come,

47 The Highest shall stay the springs of the stream again, that they may go through : therefore sawest thou the multitude with peace.

48 But those that be left behind of thy people are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.

50 And then shall he show them great wonders. 2 Esdras, xiii. Apocrypha.

GOD AN UNCHANGEABLE BEING.

BUT thou [God] art the same, and thy years shall have no end. Ps. cii. 27.

FOR I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Mal. iii. 6.

JESUS Christ the same yesterday and to-day, and forever. He. xiii. 8.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Ja. i. 17.

GOD A REAL PERSON—PROOF THAT ESTABLISHES THE IDEA.

Note to the Reader.—The following passages that I have inserted are but few of the most prominent ones that may be, with propriety, applied as proof to establish the idea that God is a real person, and not, as some contend, without body or parts. This subject is particularly connected with the "Personal appearance of the Lord to the patriarchs and prophets."

22 AND it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by.

23 And I will take away my hand, and thou shalt see my back parts; but my face shall not be seen. Ex. xxx. iii.

WITH him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were you not afraid to speak against my servant Moses? Nu. xii. 8.

AND the Lord delivered unto me two tables of stone, written with the finger of God. De. ix. 10.

THE Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try the children of men. Ps. xi. 4.

19 BECAUSE that which may be known of God is manifest in them; for God hath showed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse. Ro. i.

WHO, being in the form of God, thought it not robbery to be equal with God. Ph. ii. 6.

WHO is the image of the invisible God, the first-born of every creature. Col. i. 15.

FOR in him dwelleth all the fulness of the Godhead bodily. Col. ii. 9.

WHO being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. He. i. 3.

THEN the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O

Lord, at the blast of the breath of thy nostrils. Ps. xviii. 15.

Not that any man hath seen the Father, save he which is of God; he hath seen the Father. Jno. vi. 46.

15 THE eyes of the Lord are upon the righteous, and his ears are open unto their cry.

16 The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. Ps. xxxiv.

HE SHALL gather the lambs with his arm and carry them in his bosom. Is. xl. 11.

I WILL turn my hand upon thee. Is. i. 25.

AND God said let us make man in our image, after our likeness. So God created man in his own image; in the image of God created he him. Ge. i. 26, 27.

3 THEN shall the Lord go forth, and fight against those nations as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the East. Zec. xiv.

GOD HAS PROMISED TO ANSWER THE PRAYERS OF HIS SAINTS WHEN THEY ASK HIM IN FAITH.

19 AGAIN I say unto you, that if two of you shall agree upon earth as touching any thing that ye shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them. Mat. xviii.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much

more shall your Father which is in heaven give good things to them that ask him? Mat. vii. See also Lu. xi. 11—13.

THEREFORE I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. Mar. xi. 24.

AND all things whatsoever ye shall ask in prayer, believing, ye shall receive. Mat. xxi. 22.

5 IF any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea driven with the wind and tossed. Ja. i.

12 THEN shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart. Je. xxix.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. Jno. xv. See 16th verse. Also

Jno. xiv. 13, 14. do. xvi. 23, 24, 26.

21 BELOVED, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. 1 Jno. iii. See 1 Jno. v. 14, 15.

GOD WITHOUT BODY OR PARTS—PASSAGES OFTEN REFERRED TO, TO SUSTAIN SUCH AN IDEA.

Note to the Reader.—The following quotations are nearly, if not all the ones that can be, even by the aid of sophistry or with any show of honesty, applied to sustain the idea that God has neither body nor parts; and it will be apparent to every candid and impartial person, that these passages will bear no such application; but wishing to be impartial in the composition of this work, therefore I insert them.

BECAUSE thou hast been my help: therefore in the shadow of thy wings will I rejoice. Ps. lxxiii. 7. See Ps. xvii. 8,

HE shall cover thee with his feathers, and under his wings shalt thou trust. Ps. xci. 4.

7 WHITHER shall I go from thy Spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me. Ps. cxxxix.

THE eyes of the Lord are in every place, beholding the evil and good. Pr. xv. 3.

NO MAN hath seen God at any time; the only begotten Son, which is in the bosom of

the Father, he hath declared him. Jno. i. 18.

GOD is a Spirit, and they that worship him, must worship him in Spirit and in truth. Jno. iv. 24.

AND the Father himself which hath sent me, hath borne witness of me; ye have neither heard his voice at any time, nor seen his shape. Jno. v. 37.

Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 2 Co. iii. 17.

Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen. 1 Ti. i. 17.

14 THAT thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall show, who is the blessed

and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen. 1 Ti. vi.

No MAN hath seen God at any time. 1 Jno. iv. 12.

For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. 2 Ch. xvi. 9.

For the Lord thy God is a consuming fire, even a jealous God. De. iv. 24. See He. xii. 29.

GOSPEL OF CHRIST.

Passages that are positive, in which various principles of this subject are mentioned, and those which are more generally used by those who discourse upon it.

18 AND Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth.

19 Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Mat. xxviii.

15 AND he said unto them, go ye into all the world, and preach the gospel to every creature.

16 He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.

17 And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any

deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Mar. xvi.

45 THEN opened he their understanding that they might understand the scriptures,

46 And said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Lu. xxiv.

37 NOW WHEN they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized

every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even so many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Ac. ii.

5 AND now send men to Jeppa, and call for one Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

34 Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all.)

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth

in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost:

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. Ac. x.

15 So AS much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness. Ro. i.

6 I MARVEL that ye are so soon removed from him that called you into the grace of Christ unto another gospel.

7 Which is not another;

but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me, is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Ga. i.

4 THERE is one body and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all. Ep. iv.

FOR our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. 1 Th. i. 5.

All, both Jews and Gentiles, concluded in Sin and Unbelief, or as Foreigners and Strangers to God, before Obedience to the Gospel.

9 WHAT then? are we bet-

ter than they? No, in nowise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, there is none righteous, no, not one. Ro. iii.

17 BUT God Be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine which was delivered you.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end, everlasting life. Ro. vi.

FOR God hath concluded them all in unbelief, that he might have mercy upon all. Ro. xi. 32.

BUT the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Ga. iii. 22.

12 THAT at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. Ep. ii. See 16—19 verses.

Of Repentance.

1 IN those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, repent ye; for the kingdom of heaven is at hand. Mat. iii.

FROM that time Jesus began to preach, and to say, repent: for the kingdom of heaven is at hand. Mat. iv. 17.

BUT go ye and learn what

that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance. Mat ix. 13. See Mar. ii. 17.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

15 And saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. Mar. i.

AND they went out, and preached that men should repent. Mar. vi. 12.

I CAME not to call the righteous, but sinners to repentance. Lu. v. 32.

I TELL you, nay: but except ye repent, ye shall all likewise perish. Lu. xiii. 3. See 5th verse.

TESTIFYING both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Ac. xx. 21.

Oa despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance? Ro. ii. 4.

9 Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. 2 Co. vii.

Christ commanded all to take up their cross and follow him.

⌘ HE that loveth father or

mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it. Mat. x.

THEN said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me. Mat. xvi. 24. See also Lu. ix. 23.

34 AND when he had called the people unto him, with his disciples also, he said unto them, whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. Mar. viii.

AND whosoever doth not bear his cross, and come after me, cannot be my disciple. Lu. xiv. 27.

THEN Jesus, beholding him, loved him, and said unto him, one thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. Mar. x. 21.

27 THEN answered Peter, and said unto him, Behold, we have forsaken all and followed thee: what shall we have therefore?

28 And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration, when

the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But many that are first shall be last; and the last shall be first. Mat. xix.

28 THEN Peter began to say unto him, lo, we have left all, and have followed thee.

29 And Jesus answered and said, verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many that are first shall be last; and the last, first. Mar. x.

Baptism.

4 JOHN did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. Mar. i.

AND he came into all the country about Jordan, preaching the baptism of repentance

for the remission of sins. Lu. iii. 3.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, thou art my beloved Son; in thee I am well pleased, Lu. iii.

AND immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. Ac. ix. 18.

29 AND all the people that heard him, and the Publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Lu. vii.

31 AND I knew him not: but that he should be made manifest to Israel, therefore I am come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. Jno. i.

22 AFTER these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 And John also was baptizing in Enon near to Salim, because there was much water there; and they came, and were baptized:

24 For John was not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him. Jno. iii.

1 WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples.)

3 He left Judea, and departed again into Galilee. Jno. iv.

14 AND a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. Ac. xvi.

29 THEN he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and said, sirs, what must I do to be saved?

31 And they said, believe

on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house. Ac. xvi.

AND Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house: and many of the Corinthians hearing, believed, and were baptized. Ac. xviii. 8.

AND now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Ac. xxii. 16.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Ga. iii.

18 FOR Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21 The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him. I Pe. iii.

Proof that immersion is the correct mode of baptism.

5 THEN went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.

11 I indeed baptize you

with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Mat. iii.

35 THEN Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, if thou believest with all thy heart, thou mayest. And he answered and said, I believe

that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. Ac. viii.

3 Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

4 Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Ro. vi.

11 IN WHOM also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Col. ii.

1 MOREOVER, brethren, I would not that ye should be ignorant, how that all our

fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. 1 Co. x.

25 HUSBANDS, love your wives, even as Christ also loved the Church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word:

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Ep. v.

4 BUT after that the kindness and love of God our Savior toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Savior;

7 That, being justified by his grace, we should be made heirs according to the hope of eternal life. Tit. iii.

22 LET us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.) He. x.

Necessity of being born of Water and the Spirit.

11 HE came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name :

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Jno. i.

3 JESUS answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb and be born?

5 Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. Jno. iii.

Baptism; laying on of hands for Confirmation, and Reception of the Holy Ghost.

12 BUT when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw, that through laying on of the apostles' hands, the Holy Ghost was given, he offered them money,

19 Saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.

22 Repent, therefore, of this thy wickedness; and pray God, if perhaps the thought of thy heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Ac. viii.

1 AND it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples,

2 He said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost.

3 And he said unto them,

unto what then were you baptized? And they said, unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him, which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve. Ac. xix. See also He. vi. 2

Forgiveness of Sins.

BUT that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) arise, take up thy bed, and go into thy house. Mat. ix. 6.

76 AND thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways.

77 To give knowledge of salvation unto his people, by the remission of their sins. Lu. i.

HIM hath God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. Ac. v. 31.

38 BE it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all

things, from which ye could not be justified by the law of Moses. Ac. xiii.

TO OPEN their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Ac. xxvi. 18.

IN whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Ep. i. 7.

13 WHO hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins. Col. i.

Baptism of the Holy Ghost.

I INDEED baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire. Mat. iii. 11.

I INDEED have baptized you with water; but he shall baptize you with the Holy Ghost. Mar. i. 8.

AND I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. Jno. i. 33.

16 AND I will pray the Father, and he shall give you another Comforter, that he

may abide with you forever.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Jno. xiv. See Jno. xv. 26; also Jno. xvi. 7—13.

AND we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. Ac. v. 32.

*Reception of the Holy Spirit
—its utility, &c. &c.*

FOR it is not ye that speak, but the spirit of your Father which speaketh in you. Mat. x. 20.

9 BUT ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Ro. viii.

9 BUT, as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which

God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 1 Co. ii.

22 But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit. Ga. v. See Eph. v. 9.

AND grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Ep. iv. 30.

Reconciliation, or Atonement.

EVEN as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mat. xx. 28.

10 FOR if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received atonement. Ro. v.

16 AND that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we

both have access by one spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. Ep. ii.

20 And having made peace through the blood of his cross, by him to reconcile all things unto himself, by him I say, whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled.

22 In the body of his flesh, through death to present you holy, and unblamable, and unreprouvable in his sight;

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister. Col. i.

9 But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. He. ii.

WHEREFORE in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make re-

conciliation for the sins of the people. He. ii. 17.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with wa-

ter, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, this is the blood of the testament which God hath enjoined unto you.

21 Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment;

28 So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time, without sin, unto salvation. He. ix.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

11 And every priest stand-

eth daily ministering, and offering oftentimes the same sacrifices which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected forever them that are sanctified. * * *

18 Now where remission of these is, there is no more offering for sin.

19 Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh. He. x. See 1 Jno. i. 7.

References to various passages on Reconciliation or Atonement.

Reconcile. Le. vi. 30; 1 Sa. xxix. 4; Ep. ii. 16; Col. i. 20; Eze. xlv. 20.

Reconciled. Mat. v. 24; 1 Co. vii. 11. 2 Co. v. 18—20.

Reconciliation. Le. viii. 15; 2 Ch. xxix. 24; Eze. xlv. 15, 17; Da. ix. 24.

Reconciling. Le. xvi. 20; Ro. xi. 15.

Atonement. Ex. xxix. 33, 36, 37; do: xxx. 10, 15, 16; xxxii. 30; Le. i. 4; do. iv. 20; xxvi. 31, 35; v. 6; vi. 7; xii. 8; xiv. 18; viii. 34; ix. 7; x. 17; xii. 7; xiv. 53; xvi. 10, 11, 16, 17. 18, 24, 28, 33, 34; xxiii. 27. 28; xxv. 9; Nu. viii. 21; do. xvi. 46; xxv. 13; xxviii. 22, 30; xxix. 5; xxxi. 50; 2 Sa. xxi. 3;

1 Ch. vi. 49; 2 Ch. xxix. 24; Ne. x. 33. Job, xxxiii. 24.

Miscellaneous passages on the gospel.

REMEMBER, therefore, from whence thou art fallen: and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. Re. ii. 5.

1 Ho EVERY one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat: yea, come, buy wine and milk without money, and without price.

2 Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3 Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

4 Behold, I have given him for a witness to the people, a leader and commander to the people,

5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

6 Seek ye the Lord while he may be found, call ye upon him while he is near.

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him

return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Is. lv.

BUT your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. Is. lix. 2.

30 THEREFORE I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will you die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye. Eze. xviii.

11 SAY unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, the righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

13 When I shall say to the righteous, that he shall surely

live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15 If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live.

17 Yet the children of thy people say, the way of the Lord is not equal: but, as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, the way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways. Eze. xxxiii.

13 ENTER ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it.

Mat. vii. See "Parable of the sheepfold."

4 JESUS answered and said unto them, go and show John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. Mat. xi. See also Lu. vii. 22.

28 COME unto me all ye that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light. Mat. xi.

VERILY I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. Mat. xxvi. 13. See also Mar. xiv. 9.

10 AND the angel said unto them, fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. Lu. ii.

1 AND it came to pass that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, tell us, by what authori-

ty doest thou these things? or who is he that gave thee this authority. Lu. xx.

14 **AND** as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. Jno. iii.

HE that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Jno. iii. 36.

VERILY, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Jno. v. 24.

16 **AND** yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. Jno. viii.

19 **REPENT** ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Ac. iii.

NEITHER is there salvation in any other: for there is none other name [but Christ] under heaven given among men whereby we must be saved. Ac. iv. 12.

23 **OF** this man's seed hath God, according to his promise, raised unto Israel a Savior, Jesus:

24 When John had first preached, before his coming, the baptism of repentance to all the people of Israel. Ac. xiii.

15 **NEVERTHELESS**, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. Ro. xv.

Now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. Ro. xvi. 25.

14 **EVEN** so hath the Lord ordained, that they which preach the gospel should live of the gospel.

16 For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, wo is unto me if I preach not the gospel.

17 For if I do this willingly, I have a reward: but it against my will, a dispensation of the gospel is committed unto me.

18 What is my reward? verily that, when I preach the gospel, I may make the gospel of Christ without charge; that I abuse not my power in the gospel. 1 Co. ix.

1 **MOREOVER**, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand:

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures. 1 Co. xv.

3 **BUT** if our gospel be hid, it is hid to them that are lost;

4 In whom the god of this world hath blinded the minds of men which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 Co. iv.

THIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into

the world to save sinners, of whom I am chief. 1 Ti. i. 15.

3 **FOR** this is good and acceptable in the sight of God our Savior,

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus.

6 Who gave himself a ransom for all, to be testified in due time. 1 Ti. ii.

BUT is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. 2 Ti. i. 10.

11 For the grace of God which bringeth salvation hath appeared to all men,

12 Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. ii.

12 **FOR** when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word

of righteousness, for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil. He. v.

1 THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. He. vi.

22 BUT be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass;

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a

doer of the work, this man shall be blessed in his deed.

Ja. i.

So SPEAK ye, and so do, as they that shall be judged by the law of liberty. Ja. ii. 12.

BELOVED, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. Jude, 3.

9 WHOSOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

11 For he that biddeth him God speed, is partaker of his evil deeds. 2 Jno.

Gospel of the kingdom.

AND Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. Mat. iv. 23.

AND Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease, among the people. Mat. ix. 35.

AND this gospel of the kingdom shall be preached in all the world for a witness unto

all nations: and then shall the end come. Mat. xxiv. 14. See also Mar. xiii. 10.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. Mar. i.

GOSPEL TO BE PREACHED TO ALL NATIONS BEFORE CHRIST COMES THE SECOND TIME.

Note to the Reader.—This subject is immediately connected with the "Renewal of the Gospel Dispensation," "Ensign," &c. &c.

1 COMFORT ye, comfort ye my people, saith your God. the mouth of the Lord hath spoken it. Is. xl.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Mat. xxiv. 14. See Mar. xiii. 10. Also "Parable of the wheat and tares."

3 The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. 6 AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

4 Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: 7 Saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Re. xiv. See Re. xviii. 4-6.

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for

HELL—REFERENCES TO PASSAGES IN WHICH THIS WORD OCCURS.

De. xxxii. 22; 2 Sa. 21, 27; Am. ix. 2; Jon. ii. 2; xxii. 6; Ps. xviii. 5; do. Hab. ii. 5; Mat. v. 22, 29, 30; cxvi. 3; Job, xi. 8; do. xxvi. do. x. 28; xi. 23; xvi. 18; 6; Ps. ix. 17; do. xlix. 15; xviii. 9; xxiii. 15, 33; Mar. lv. 15; lxxxvi. 13; cxxxix. ix. 47; Lu. x. 15; do. xii. 5; 8; Pr. v. 5; do. vii. 27; ix. xvi. 23; Ac. ii. 27; Ps. xvi. 18; xv. 11, 24; xxiii. 14; 10; 1 Co. xv. 55; Ja. iii. 6; xxvii. 20; Is. v. 14; do. xiv. 2 Pe. ii. 4; Re. i. 18; do. vi. 9, 15; xxviii. 15; lvii. 9; 8; xx. 13, 14. Eze. xxxi. 16, 17; do. xxxii.

INCIDENTS OR IMPORTANT EVENTS RECORDED IN THE SCRIPTURES.

[Genesis.]

ADAM and Eve ate the forbidden fruit—the fall of man.—iii.

CAIN slew Abel.—iv. 8.

THE sons of God took wives of the daughters of men.—vi. 2.

THE flood.—vii, viii.

DIVISION of the earth in the days of Peleg.—x. 25.

THE Lord commanded Abraham to leave the land of his fathers and go to Canaan.—xii.

BLESSINGS promised to Abraham and his posterity.—xii. 2, 3. xiv. 19. xvii. 18.

LAND of Canaan given to Abraham and his posterity.—xiii. 15; xv. 18; xvii. 8. See also Ex. vi. 3—8.

ABRAHAM slaughtered the kings, and preserved Lot.—xiv.

THE angel of the Lord appeared unto Hagar after she had fled from the presence of Sarai—Ishmael also born.—xvi.

COVENANT established with Abraham and his posterity.—xvii. 7—21.

ABRAM's name changed to Abraham.—xvii.

ISAAC promised.—xvii.

SODOM and Gomorrah destroyed.—xix.

ABRAHAM sent Hagar and Ishmael away—Ishmael born.—xxi. 14—20.

THE Lord commanded Abraham to sacrifice Isaac.—xxii.

ABRAHAM sent his servant to Mesopotamia for Rebekah Isaac's wife.—xxiv.

ABRAHAM took Keturah for

his wife, and she bore him six sons; He also died.—xxv.

ESAU sold his birthright.—xxv. 29—34.

JACOB supplants Esau and obtains his blessing.—xxvii.

JACOB's dream in which he saw the ladder.—xxviii.

JACOB served Laban for his wives and flocks.—xxix. and xxx.

JACOB and his family left his father-in-law, and went to the land of Canaan.—xxxi.

JACOB's name changed to Israel.—xxxii. 28.

DEATH of Isaac.—xxxv. 29.

JOSEPH sold into Egypt.—xxxvii.

PHARAOH's dream and Joseph's interpretation.—xli.

JOSEPH marries the daughter of the priest of On.—xli. 45.

JOSEPH made himself known to his brethren.—xlv.

JACOB and his sons went into Egypt.—xlvi.

JACOB blessed his sons; he also died.—xlix.

[Exodus.]

MOSES hid by his parents in an ark of bulrushes.—ii. 1—10.

MOSES slew the Egyptian.—ii. 12.

THE Lord or his Angel appeared unto Moses in the burning bush.—iii.

AARON chosen to be a spokesman for Moses.—vii. 1.

THE children of Israel ate the passover.—xii.

THE children of Israel left Egypt.—xii.

DESCRIPTION of the manna.—xvi. 31—35. See Nu. xi. 7.

THE children of Israel made a calf and worshipped it—xxxii.

MOSES broke the tables of stone—xxxii. 19.

MOSES hewed other tables of stone, and the Lord wrote upon them;—his face shone when he came down from the mount—xxxiv.

[*Leviticus.*]

MOSES described the animals that were to be eaten by the Israelites—xi.

MOSES' directions concerning the scape-goat—xvi.

MOSES' philosophy about blood—xvii. See also De. xii. 23.

DIRECTIONS given to the Israelites concerning the Sabbath of years, and the great Jubilee—xxv.

[*Numbers.*]

THE spies brought back an evil report of the land of Canaan—the children of Israel rebelled against the Lord, and against Moses—xiii. and xiv.

THE earth opened and swallowed up Korah, Dathan and Abiram for their rebellion—xvi. 32.

BALAK engaged Balaam to curse Israel—xxii. and xxiii.

[*Deuteronomy.*]

THE Lord assigns his reason why he did not personally show himself to the Israelites—iv. 14—17.

DEATH of Moses—xxxiv. 5.

[*Joshua.*]

JOSHUA sent two spies to Jericho;—they were enter-

tained by the harlot Rahab—ii.

[*Judges.*]

VICTORY of Gideon over the Midionites—vii.

JEPHTHAH's rash vow—xi.

SAMSON sent foxes into the Philistines' corn—xv.

SAMSON slew a thousand Philistines with the jawbone of an ass—xv.

SAMSON overthrew the Philistines' temple—xvi.

[*1st Samuel.*]

THE Lord spake or revealed himself the first time to Samuel—iii.

SAUL anointed king of Israel—x. 1.

SAUL transgressed in offering a sacrifice in Gilgal; consequently the kingdom was rent from him and his posterity—xiii.

SAUL destroyed the Amalekites; but saved Agag and some of the cattle and sheep alive contrary to the commandment of God—xv.

SAMUEL slew Agag—xv.

SAMUEL anointed David king of Israel—xvi. 13.

DAVID slew Goliath—xvii. 49.

[*2d Samuel.*]

DAVID removed the ark from Kirjath-jearim; Uzzah smitten dead for touching it—vi.

DAVID's seduction of Uriah's wife—his placing Uriah in front of the battle, thereby causing his death—xi.

ABSALOM's conspiracy against his father—xv.

[1st Kings.]

DESCRIPTION of Solomon's temple—vi.

DESCRIPTION of the brazen sea and oxen—vii.

DEDICATION of Solomon's temple—viii. See 2 Ch. iii. and iv.

SOLOMON'S wives;—and his apostacy—xi.

REVOLT of the ten tribes of Israel—they made Jeroboam their king—xii.

[2d Kings.]

JEHU'S stratagem to destroy the prophets of Baal—x.

THE ten tribes carried captive into Assyria—xv. and xvii.

HILKIAH the priest found the book of the law after it had been lost—xxii. 8.

THE Jews carried captive into Babylon—xxiv. and xxv.

[1 Chronicles.]

THE names of the tribes which composed the kingdom of Judah—ix. 3.

[Isaiah.]

THE fall of Lucifer adverted to—xiv. 12. See Lu. x. 18.

[Jeremiah.]

JEREMIAH arrested by the priests and prophets for prophesying evil against the Jews, and Jerusalem—they sought his death—xxvi.

JEREMIAH predicted the death of Hananiah the prophet, which was fulfilled the same year—xxviii.

[Ezekiel.]

SINGULAR commandment to

Ezekiel, to portray Jerusalem on a tile—to lay on his side more than a year, and to mix dung with his bread—iv.

EZEKIEL describes some of the characteristics of the false prophets or teachers.—xiii.

[Daniel.]

DANIEL'S vision of the ram and he-goat—viii.

[Jonah.]

JONAH swallowed by a fish—i. 14—17.

JONAH prophesied to the Ninevites—was angry because his predictions were not fulfilled according to his expectations—iii. and iv.

[Zechariah.]

ZECHARIAH'S vision of an angel, four horns, and four carpenters—i.

NEW TESTAMENT.

[Matthew.]

Wise men from the East came to Bethlehem and saw the child Jesus—ii.

CHRIST fasted forty days—was tempted of the devil—iv. See also Lu. iv. and Mar. i. 12, 13.

CHRIST called and chose his disciples—iv. 18—22; do. ix. 9; x. 1—4; Mar. i. 16—19; do. iii. 14—19; Lu. v. 1—11, 27—39; do. vi. 13—16; do. x. 1—9; and Jno. i. 35—41.

CHRIST'S sermon on the mount—v. vi. and vii.

THE apostles sent forth to preach without money or

- scrip—x. 5—12. See also Mar. vi. 7—11; Lu. ix. 1—5; do. x. 4.
- JOHN the Baptist sent two of his disciples to Christ to inquire of him if he was the Messiah—xi. 2—4. See also Lu. vii. 20, 21.
- JOHN the Baptist beheaded—xiv. 1—12. See also Mar. vi.
- TRANSFIGURATION of Christ—xvii. 1—19. See also Mar. ix. 1—8; Lu. ix. 27—34.
- CHRIST rode into Jerusalem on the foal of an ass—xxi. 1—11. See also Mar. xi. 1—11; Lu. xix. 30—41.
- CHRIST overthrew the tables of the money changers in the temple—xxi. 12, 13. See also Mar. xi. 15—17; Lu. xix. 45—48; Jno. ii. 13—17.
- JUDAS betrayed Christ—xxvi. 46—50. See also Mar. xiv. 42—45; Lu. xxii. 47, 48; Jno. xviii. 1—8.
- CHRIST arraigned before Pilate—and crucified—xxvii. See also Mar. xv; Lu. xxiii; Jno. xviii. and xix.
- RESURRECTION of Christ—xxviii. 1—7. See also Mar. xvi. 1—11; Lu. xxiv. 1—12; Jno. xx.
- [*Luke.*]
- ANGELS appeared unto the shepherds in the country of Bethlehem—they saw the babe Jesus lying in a manger—ii. 8—18.
- THE Lord appointed other seventy also and sent them forth to preach—x. 1.
- CONVERSION of Zaccheus—xix. 1—10.
- [*John.*]
- CHRIST washed his disciples' feet—xiii.
- INCREDULITY of Thomas—xx. 21—29.
- [*Acts.*]
- AN account of the day of Pentecost—ii.
- STEPHEN stoned to death—vii. 55—60.
- SAUL smitten with a light from heaven—he also converted—ix. 1—9.
- THE angel of the Lord appeared unto Cornelius—x. 1—6.
- PETER saw the vision of a sheet let down from heaven—x. 10—16.
- THOSE of the circumcision contended with Peter because he went to the house of Cornelius—xi.
- THE disciples were first called Christians at Antioch—xi. 26.
- HEROD killed James the brother of John—xii. 2.
- CONTENTION between Paul and Barnabas—xv. 39.
- PAUL taken by the Jews at Jerusalem—xxi.
- PAUL rescued from the Jews by the chief captain—xxi.
- PAUL's defence before the Jews—xxii.
- PAUL's defence before Felix—xxiv.
- PAUL's defence before Agrippa—xxvi.
- PAUL shipwrecked at Melita—xxvii.
- [*Revelation.*]
- EPISTLES to the seven churches in Asia—i. ii. and iii.
- EVENTS future revealed to John—iv.
- THE book sealed with seven seals—v.
- FIRST seal opened—vi. 1.

SECOND seal opened—vi. 3.	THE Lamb on Mount Zion with an hundred and forty and four thousand of his saints—xiv. 1.
THIRD seal opened—vi. 5.	THE angel with the everlasting gospel—xiv. 6.
FOURTH seal opened—vi. 7.	THE fall of Babylon—xiv. 8.
FIFTH seal opened—vi. 9.	SEVEN angels with the seven last plagues—xv.
SIXTH seal opened—vi. 12.	THE woman upon the scarlet colored beast—mystery Babylon, the mother of harlots—xvii.
SERVANTS of God sealed—twelve thousand out of each of the tribes of Israel—vii.	DESTRUCTION of Babylon the great—xviii.
SEVENTH seal opened—viii.	THE beast and false prophet taken, and cast into the lake of fire and brimstone—xix.
THE seven angels sound the seven trumpets—viii. and ix.	SATAN bound and cast into the bottomless pit—xx.
JOHN is to prophesy before many nations and people and tongues—x. 11.	THE last or general judgment—xx.
THE temple measured—xi.	THE holy city come down from God out of heaven—xxi.
THE two witnesses killed—xi.	
THE woman clothed with the sun, and the moon under her feet, fled into the wilderness—xii.	
THE beast with seven heads and ten horns rose out of the sea—xiii.	

INSTRUCTION OF THE APOSTLES WITH REGARD TO WEARING APPAREL, DRESS, &c.

8 I WILL therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works. 1 Ti. ii.

1 LIKEWISE, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may

without the word be won by the conversation of the wives;

2 While they behold your chaste conversation coupled with fear.

3 Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

1 Pe. iii.

INSUFFICIENCY OF THE LAW OF MOSES.

10 For as many as are of the works of the law, are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith.

12 And the law is not of faith; but the man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree.

19 Wherefore then serveth the law? It was added because of transgressions. Ga. iii.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. Ep. ii.

BLOTTING out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Col. ii. 14.

16 WHO is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, thou art a priest forever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. He. vii.

9 WHICH was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. He. ix.

1 For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. He. x.

38 BE it known unto you therefore, men and brethren, that though this man is preached unto you the forgiveness of sins;

39 And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses. Ac. xiii. See also Ac. xv. 9, 10.

JAMES' DEFINITION OF PURE RELIGION.

26 IF any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion, and unde-

filed before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Ja. i.

JUDGMENT FIRST TO BEGIN AT THE HOUSE OF GOD.

16 YET if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time is come that judgment must begin at

the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 1 Pe. iv.

KINGDOM OF GOD—FIRST.

1 IN those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, repent ye; for the kingdom of heaven is at hand. Mat. iii.

FROM that time Jesus began to preach, and to say, repent: for the kingdom of heaven is at hand. Mat. iv. 17.

BLESSED are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Mat. v. 10.

18 FOR verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, that except your righteousness shall exceed the righteous-

ness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Mat. v.

BUT seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Mat. vi. 33.

NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Mat. vii. 21.

11 AND I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. Mat. viii.

AND from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. Mat. xi. 12.

BUT if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Mat. xii. 28.

1 AT the same time came the disciples unto Jesus, saying, who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me. Mat. xviii.

23 THEN said Jesus unto his disciples, verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Mat. xix.

WHETHER of them twain did the will of his father? they say unto him, the first. Jesus saith unto them, verily I say unto you, that the Publicans and harlots go into the kingdom of God before you. Mat. xxi. 31.

THEREFORE say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Mat. xxi. 43.

BUT wo unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom

of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Mat. xxiii. 13.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. Mar. i.

AND he said unto them, unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables. Mar. iv. 11.

IF thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell-fire. Mar. ix. 47.

AND Jesus said, suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Mat. xix. 14. See also Mar. x. 14, 15.

23 AND Jesus looked round about, and saith unto his disciples, how hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, children, how hard it is for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Mar. x.

JOSEPH of Arimathea, an honorable counsellor, which also waited for the kingdom

of God, came, and went in boldly unto Pilate, and craved the body of Jesus. Mar xv. 43.

AND he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent. Lu. iv. 43.

AND he lifted up his eyes on his disciples, and said, blessed be ye poor: for yours is the kingdom of God. Lu. vi. 20.

FOR I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. Lu. vii. 28.

AND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him. Lu. viii. 1.

AND he said, unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing, they might not understand. Lu. viii. 10.

AND he sent them to preach the kingdom of God, and to heal the sick. Lu. ix. 2.

AND the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. Lu. ix. 11.

JESUS said unto him, let the dead bury their dead; but go thou and preach the kingdom of God. Lu. ix. 60.

AND Jesus said unto him, no man having put his hand

to the plough, and looking back, is fit for the kingdom of God. Lu. ix. 62.

HEAL the sick that are therein, and say unto them, the kingdom of God is come nigh unto you. Lu. x. 9.

BUT if I with the finger of God cast out devils, no doubt the kingdom of God is come unto you. Lu. xi. 20.

31 BUT rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your father's good pleasure to give you the kingdom. Lu. xii.

28 THERE shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. Lu. xiii.

AND when one of them that sat at meat with him heard these things, he said unto him, blessed is he that shall eat bread in the kingdom of God. Lu. xiv. 15.

THE law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. Lu. xvi. 16.

20 AND when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or Lo there! for,

behold, the kingdom of God is within you : Lu. xvii. the things pertaining to the kingdom of God. Ac. i. 3.

16 **BUT** Jesus called them unto him, and said, suffer little children to come unto me, and forbid them not : for of such is the kingdom of God. **CONFIRMING** the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Ac. xiv. 22.

17 Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. Lu. xviii. **AND** he went into the synagogue, and spake boldly for the space of three months, disputing, and persuading the things concerning the kingdom of God. Ac. xix. 8.

FOR it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. Lu. xviii. 25. **AND** now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Ac. xx. 25.

29 **AND** he said unto them, verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, **FOR** the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost. Ro. xiv. 17.

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting. Lu. xviii. **FOR** the kingdom of God is not in word, but in power. I Co. iv. 20.

3 **JESUS** answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. * * *

5 Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. Jno. iii. **9** **KNOW** ye not the unrighteous shall not inherit the kingdom of God ? Be not deceived ; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. I Co. vi. **19** Now the works of the flesh are manifest ; which are these : adultery, fornication, uncleanness, lasciviousness, **20** Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like : of the which I tell

you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Ga. v.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God. Ep. v. 5.

12 GIVING thanks unto the father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Col. i. See also "Parable of the sheepfold." Jno. x. 1-9.

11 I SAY then, have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office;

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches.

17 And if some of the

branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fullness of the olive-tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, the branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off; and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness; if thou continue in his goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree? Ro. xi *

* The object that the apostle seems to have in view in his reasoning as above, is to show that the kingdom of God had been taken from the Jews, (in fulfillment of the prediction of Christ. See Mat. xxi. 43,) and given unto the Gentiles.

He also shows upon what principle it was taken from the Jews, and given to another nation or race of people: for this reason I insert it under this head; although the precise phraseology does not altogether harmonize with it, yet the subject matter does.

KINGDOM OF GOD—SECOND.

11 **THEY** shall speak of the glory of thy kingdom, and talk of thy power ;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. Ps. cxlv.

OF the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. Is. ix. 7.

See also "Nebuchadnezzar's dream and Daniel's interpretation of it."

How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. Da. iv. 3. See Da. vi. 26 ; also "Daniel's vision of the four beasts, and prevalence of the kingdom of God."

9 **AFTER** this manner therefore pray ye: Our Father, which art in heaven, hallowed be thy name :

10 Thy kingdom come: thy will be done, in earth as it is in heaven ;

11 Give us this day our daily bread :

12 And forgive us our debts, as we forgive our debtors :

13 And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory forever. Mat. vi.

THEN shall the king say

unto them on his right hand, come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. Mat. xxv. 34.

AND he said unto them, verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. Mar. ix. 1,

AND he shall reign over the house of Jacob forever ; and of his kingdom there shall be no end. Lu. i. 33.

29 **AND** I appoint unto you a kingdom, as my father hath appointed unto me,

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. Lu. xxii.

WHEN they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? Ac. i. 6.

24 **THEN** cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet. 1 Co. xv.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. 1 Co. xv. 50.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. 2

Ti. iv. 1.

AND the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen. 2 Ti. iv. 18.

AND the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever. Re. xi. 15.

The LORD'S MODE OF COMPUTING TIME.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Ps. xc. 4.

BUT, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 2 Pe. iii. 8.

The LORD WILL LAUGH AT THE CALAMITY OF THE WICKED.

4 HE that sitteth in the heavens shall laugh: the Lord shall have them in derision.

25 BUT ye have set at nought all my counsel, and would none of my reproof;

5 Then shall he speak unto them in wrath, and vex them in his sore displeasure. Ps. ii.

26 I also will laugh at your calamity; I will mock when your fear cometh. Pr. i.

The LORD WILL CAUSE THE NATIONS TO BE OVERTHROWN THAT FIGHT AGAINST THE HOUSE OF ISRAEL IN THE LATTER DAYS.

1 BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.

flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

2 A day of darkness, and of gloominess, a day of clouds, and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

3 A fire devoureth before them; and behind them a

6 Before their face the people shall be much pained; all faces shall gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks;

8 Neither shall one thrust another, they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining;

11 And the Lord shall utter his voice before his army; for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it? Joel, ii.

7 AND the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver.

9 Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds: Mi. v.

13 WHEN I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

15 The Lord of hosts shall defend them; and they shall devour, and subdue with sling-stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls; and as the corners of the altar. Zec. ix.

THOU art my battle axe and weapons of war: for with thee will I break in pieces the nations; and with thee will I destroy kingdoms. Je. li. 20.

See "Rebuilding of Jerusalem." Zec. xii. 6—8. Also "Second coming of Christ." Zec. xiv. 1—4.

MANNA IS ANGELS' FOOD.

24 AND [God] had rained down manna upon them to eat, and had given them of the corn of heaven. | 25 Man did eat angels' food: he sent them meat to the full. Ps. lxxviii.

MAN MADE IN THE IMAGE OF GOD.

26 AND God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. | 8 BUT the tongue can no man tame; it is an unruly evil, full of deadly poison.

27 So God created man in his own image, in the image of God created he him, male and female created he them. Ge. i. | 9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Ja. iii.

FOR a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 1 Co. xi. 7.

MEN ARE FORBIDDEN TO ADD TO THE COMMANDMENTS OR WORDS OF GOD.

YE shall not add unto the word which I command you, neither shall ye diminish aught from it. De. iv. 2. See De. xii. 32. | disannulleth, or addeth thereto. Ga. iii. 15.

5 EVERY word of God is pure: he is a shield unto them that put their trust in him. | 18 FOR I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book:

6 Add thou not unto his words, lest he reprove thee and thou be found a liar. Pr. xxx. | 49 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Re. xxii.

BRETHREN, I speak after the manner of men: though it be but a man's covenant; yet if it be confirmed, no man

MILLENNIUM.

Note to the Reader.—All the passages that relate to this subject are not inserted under this head; therefore, this subject, perhaps, is more imperfect in and of itself, than any other in the work. It has so happened in consequence of its amalgamation with others; and in order to condense the work, I have endeavored to arrange each passage under the subject to which it more particularly refers, and thus avoided, with a few exceptions, more than one insertion of the same extract.

This subject is immediately connected with "Zion for the Millennium," "Second Coming of Christ," "Gathering of Israel," "New Covenant," "Book of Mormon," "Resurrection," &c. &c.

Passages that are the most definite.

10 FOR yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. * * *

22 For such as are blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. * * *

28 For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein forever. * * *

34 Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. Ps. xxxvii.

BLESSED are the meek, for they shall inherit the earth. Mat. v. 5.

5 AND righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Is. xi.

13 VIOLENCE shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory?

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time. Is. lx.

17 For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice forever in that which I created: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in me my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

21 And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the

bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. Is. lxxv.

9 AND the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one.

10 All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hanneel unto the king's winepresses.

11 And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. * * *

20 In that day there shall be upon the bells of the horses, holiness unto the Lord, and the pots in the Lord's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts. Zec. xiv.

1 LET us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached as well as unto them: but the word preached

did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest; as he said, as I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works.

5 And in this place again, if they shall enter into my rest.

6 Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying, in David, to-day, after so long a time; (as it is said) to-day, if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. He. iv.

9 AND they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeem-

ed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth. Re. v.

1 AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of

God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire. Re. xx. See "Gathering of Israel." Am. ix. 8-15. "Zion for the Millennium," Mi. iv.; Is. iv. 3-6; do. xxiv. 23. "Feast prepared for the righteous." Is. xxv. 6-9. Also "Resurrection of the body." Eze. xxxvii. 1-14; Job, xix: 23-27. See also Is. ii.

Predictions that show that the curse will be taken from the earth.

1 THE wilderness, and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

3 Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them that are of a fearful heart, be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in

the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein.

9, No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

10 And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Is. xxxv.

S **B**UT ye, O mountains of Israel, ye shall shoot forth your branches, and yield fruit to my people of Israel; for they are at hand to come.

9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded.

11 And I will multiply upon you man and beast, and they shall increase and bring fruit; and I will settle

you after your old estates, and will do better unto you than at your beginnings, and ye shall know that I am the Lord.

12 Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

13 Thus saith the Lord God; because they say unto you, thou land devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.

15 Neither will I cause men to hear in thee the shame of the heathen any more, neither shall those bear the reproach of the people any more, neither shalt thou cause the nations to fall any more, saith the Lord God. * * *

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.

26 A new heart also will I

give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. * * *

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, this land that was desolated is become like the garden of Eden; and the waste, and desolate, and rained cities, are become fenced, and are inhabited.

36 Then the heathen, that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.

37 Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them; and

I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord. Eze. xxxvi.

21 FEAR not, O land; be glad and rejoice: for the Lord will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the vats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army, which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

28 And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

29 And also upon the servants, and upon the handmaids in those days will I pour out my Spirit.

30 And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

32 And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Joel ii.

Miscellaneous Passages on this Subject.

BUT as truly as I live all the world shall be filled with the glory of God. Nu. xiv. 21.

Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession. Ps. ii. 8.

3 LET the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth.

5 Let the people praise thee, O God; let all the people praise thee.

6 Then shall the earth yield her increase; and God, even our God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him. Ps. lxxvii.

ARISE, O God, judge the earth: for thou shalt inherit all nations. Ps. lxxxii. 8.

1 THE Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved.

2 The Lord is great in Zion, and he is high above all people. Ps. xcix.

THE heaven, even the heavens, are the Lord's: but the earth hath he given to the children of Men. Ps. cxv. 16.

15 UNTIL the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance forever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places. Is. xxxii.

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that

saith unto Zion, thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem:

10 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall be the salvation of our God. Is. lii. See "Book of Mormon," Eze. xxxvii. 21—28.

AND he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. Eze. xlili. 7.

17 So SHALL ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell forever, and Jerusalem from generation to generation.

22 For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion. Joel iii.

8 THEREFORE wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

10 From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed, shall bring mine offering.

11 In that shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, fear thou not; and to Zion, let not thy hands be slack.

17 The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.

18 I will gather them that are sorrowful for the solemn assembly who are of thee, to whom the reproach of it was a burden.

19 Behold, at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord. Zep. iii.

FOR the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Hab. ii. 14.

3 AND, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, run, speak to this young man, saying Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle thereon.

5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord.

7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

8 For thus saith the Lord of hosts, after the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye.

9 For, behold, I will shake my hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

10 Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord.

11 And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee; and thou shalt know

that the Lord of hosts hath sent me unto thee.

12 And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation. *Zec. ii.*

16 LET no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon or of the sabbath days;

17 Which are a shadow of things to come; but the body is of Christ. *Col. ii.**

1 AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel. * * *

9 After this I beheld, and

* This saying of the apostle Paul is often referred to, as being evidence that the Jewish sabbaths were typical of the great Sabbath, or thousand years of rest and peace on the earth.

lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat.

17 For the Lamb, which is

in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Re. vii.

15 AND the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, we give thee

thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. Re. xi.

See Re. xix. 1-10. Also "Zion for the Millennium," Re. xiv. 1-5.

MIRACLES THAT HAVE BEEN WROUGHT.

Those of the Old Testament.

AARON'S rod turned into a serpent—Ex. vii. 10.

AARON'S rod brought forth blossoms and yielded almonds—Nu. xvii. 8.

The ANGEL of the Lord smote 185,000 of the Assyrian's camp—Is. xxxvii. 36.

The CATTLE of Egypt destroyed with a grievous murrain—Ex. ix. 6.

The CHILDREN of Israel healed by looking upon the brazen serpent—Nu. xxi. 9.

The COMPANIONS of Daniel cast into the furnace of fire, yet preserved by the power of God—Da. iii.

DUST of Egypt turned into lice—Ex. viii. 17.

DARKNESS brought upon Egypt—Ex. x. 22.

DANIEL cast into the Lion's den, and preserved free

from harm by the power of God—Da. vi.

EGYPTIANS troubled with a sore boil—Ex. ix. 10.

ELIJAH increased the widow's meal, and oil.—1 Ki. xvii. 14-16.

ELIJAH raised the son of the widow at Zarephath from the dead—1 Ki. xvii. 21, 22.

ELIJAH called down fire from heaven to consume his sacrifice to the confusion of the priests of Baal—1 Ki. xviii.

ELIJAH called down fire from heaven and consumed the captains and their fifties, sent against him by Ahaziah the king—2 Ki. i.

ELIJAH divided the waters of Jordan—2 Ki. ii. 8.

ELIJAH was translated to heaven—2 Ki. ii. 11.

ELISHA increased the widow's oil—2 Ki. iv. 3-7.

- ELISHA** raised the Shunamite's son from the dead—2 Ki. iv. 34.
- ELISHA** directed Naaman the Syrian to dip seven times in the river Jordan; he was healed of his leprosy—2 Ki. v.
- ELISHA** made iron to swim—2 Ki. vi. 6.
- ELISHA** prayed the Lord to smite the Syrians with blindness—it was done.—2 Ki. vi. 18.
- EARTH** opened and swallowed up Korah and his colleagues—Nu. xvi. 31.
- FROGS** made to cover the land of Egypt—Ex. viii. 6—magicians did likewise, verse 7.
- FIRE** and hail, rained upon the Egyptians—Ex. ix. 23.
- GRIEVOUS** swarms of flies made to trouble the Egyptians—Ex. viii. 24.
- JOSHUA** commanded the sun and moon to stand still—Jos. x. 12, 13.
- LOCUSTS** made to plague the Egyptians—Ex. x. 13.
- The **LORD** rained manna from heaven; also a description of it—Ex. xvi.
- The **LORD** opened the mouth of Balaam's Ass—Nu. xxii. 28.
- The **LORD** smote all the first-born of Egypt—Ex. xii. 29.
- The **MAGICIANS** turned their rods into Serpents—Ex. vii. 12.
- MOSES** smote the rock in Horeb—Ex. xvii. 6. See also Nu. xx. 10, 11.
- NEBUCHADNEZZER** made to eat grass like oxen seven years—Da. iv.
- RED** sea divided, and the children of Israel went into the midst of it as on dry ground—Ex. xiv. 21, 22.
- SUN** made to return back, for a sign unto Hezekiah king of Judah—2 Ki. xx. 11. See Is. xxxviii. 8.
- SAMUEL** called for thunder and rain and it was done—1 Sa. xii. 18.
- WATERS** of Egypt turned into blood—Ex. vii. 20.—The magicians did likewise, verse 22.
- WATERS** of Jordan divided, and the children of Israel went over as on dry ground—Jos. iii. 15—17.
- WALLS** of Jericho made to tumble down—Jos. vi.
- The **WOMAN** with a familiar spirit at Endor raised the prophet Samuel—1 Sa. xxviii.
- The **WRITING** upon the wall of Belshazzar's palace—Daniel's interpretation of it—Da. v.
- Those recorded in the New Testament.*
- The **APOSTLES** cast out devils, and anointed with oil, many that were sick, and healed them—Mar. vi. 13; Lu. ix. 6.
- ANANIAS** and Sapphira smitten so that they died—Ac. v.
- The **ANGEL** of the Lord opened the prison doors and released the apostles—Ac. v. 19.
- ANANIAS** laid his hands upon Saul, and the scales fell from his eyes—Ac. ix. 18.
- The **ANGEL** of the Lord loosed Peter from prison—Ac. xii. 7.

- CHRIST healed the sick, and cast out devils throughout Galilee. Mat. iv. 23, 24. See Mar. i. 28—42.
- CHRIST healed the leper after he came down from the mountain, and commanded him to tell no man. Mat. viii. 3, 4. Mar. i. 41—44. Lu. v. 13.
- CHRIST healed the servant of the Centurion at Capernaum. Mat. viii. 5—13. Lu. vii. 1—10. Jno. iv. 52.
- CHRIST healed Peter's mother-in-law of a fever. Mat. viii. 14, 15. Mar. i. 31. Lu. iv. 39.
- CHRIST cast out devils and healed many that were sick. Mat. viii. 16. Mar. ii. 34. Lu. iv. 40.
- CHRIST rebuked the winds and waves, and there was a great calm. Mat. viii. 26. Mar. iv. 39. Lu. viii. 24.
- CHRIST cast the devils out of two men among the tombs, and they entered into the herd of swine. Mat. viii. 28—34. Mar. v. 8—13. Lu. viii. 33.
- CHRIST raised the daughter of Jarius from the dead. Mat. ix. 18—25. Mar. v. 41, 42. Lu. viii. 54, 55.
- CHRIST restored two blind men to sight. Mat. ix. 27—30.
- CHRIST cast the devil out of a dumb man. Mat. ix. 32, 33. Lu. xi. 14.
- CHRIST healed on the Sabbath day the man with the withered hand. Mat. xii. 13. Mar. iii. 5.
- CHRIST healed many of the multitude that followed him. Mat. xii. 15. Lu. vi. 17—20.
- CHRIST healed the dumb and blind man possessed with a devil. Mat. xii. 22.
- CHRIST healed many in a desert place. Mat. xiv. 14. Lu. ix. 11.
- CHRIST walked upon the sea and commanded Peter to come unto him. Mat. xiv. 25—31.
- CHRIST healed many in the land of Gennesaret. Mat. xiv. 34—36. Mar. vi. 56.
- CHRIST cast the devil out of the daughter of a Syrophœnician woman. Mat. xv. 22—28. Mar. vii. 29.
- CHRIST healed many in the mountains near the sea of Galilee. Mar. xv. 29, 30.
- CHRIST cast the devil out of a child which the apostles could not do for want of faith. Mat. xvii. 18. Mar. ix. 17—27. Lu. ix. 38—43.
- CHRIST healed many in the coast of Judea beyond Jordan. Mat. xix. 2.
- CHRIST restored two blind men to sight. Mat. xx. 34.
- CHRIST healed the lame and the blind in the temple. Mat. xxi. 14.
- CHRIST cursed the fig-tree and it withered. Mat. xxi. 19. Mar. xi. 13, 14.
- CHRIST cast the devil out of a man in the synagogue. Mar. i. 25. Lu. iv. 33—35.
- CHRIST healed the man that was let down through the roof of the house at Capernaum. Mat. ix. 2. Mar. ii. 11, 12. Lu. v. 24, 25.
- CHRIST healed a man with an impediment in his speech. Mar. vii. 33—35.
- CHRIST restored sight to a

- blind man in Bethsaida. Mar. viii. 23—25.
- CHRIST restored blind Bartimeus to sight. Mar. x. 52. Lu. viii. 42, 43.
- CHRIST raised a man from the dead in the city of Nain. Lu. vii. 11—15.
- CHRIST healed many and cast out devils in the sight of John's disciples. Mat. xi. 2—4. Lu. vii. 21.
- CHRIST healed on the Sabbath day a woman who had an infirmity eighteen years. Lu. xiii. 11—13.
- CHRIST healed on the Sabbath day the man who had the dropsy. Lu. xiv. 2—4.
- CHRIST healed the ten lepers. Lu. xvii. 14.
- CHRIST healed the ear of Malchus which Peter smote off with the sword. Lu. xxi. 51. See Jno. xviii. 10.
- CHRIST turned water into wine. Jno. ii. 9.
- CHRIST healed the impotent man who lay at the pool of Bethesda. Jno. v. 8.
- CHRIST sent the blind man to wash in the pool of Siloam; and he was healed. Jno. ix. 7.
- CHRIST raised Lazarus from the dead. Jno. xi. 43, 44.
- FIVE thousand fed with five loaves and two fishes. Mat. xiv. 19, 20. Mar. vi. 41—44. Lu. ix. 17. Jno. vi. 11, 12.
- FOUR thousand fed with seven loaves and a few fishes. Mat. xv. 34—38. Mar. vii. 7—9.
- MIRACULOUS draught of fishes. Lu. v. 4—7.
- MANY were healed by the shadow of Peter. Ac. v. 15, 16.
- PETER and John healed the lame man sitting at the gate of the temple. Ac. iii. 7, 8.
- PETER healed Eneas of the palsy. Ac. ix. 34.
- PETER raised Tabitha to life. Ac. ix. 40.
- PHILIP cast out devils and healed many at Samaria. Ac. viii. 7.
- THE PRISON doors opened by an earthquake, and Paul and Silas loosed from their bonds. Ac. xvi. 25—27.
- PAUL smote Elymas with blindness. Ac. xiii. 11.
- PAUL healed the impotent man at Lystra. Ac. xiv. 10.
- PAUL cast the devil out of a damsel that followed him. Ac. xvi. 16—19.
- PAUL healed Eutychus who fell from the window. Ac. xx. 10.
- PAUL received no harm from the bite of a viper. Ac. xxviii. 3—6.
- PAUL healed the father of Publius on the island of Melita. Ac. xxviii. 8, 9.
- THE singular circumstance of Peter catching a fish with money in his mouth to pay tribute with. Mat. xvii. 27.
- THE sick had handkerchiefs brought from the body of Paul and were healed. Ac. xix. 12.
- THE woman with an issue of blood healed. Mat. ix. 20—22. Mar. v. 26—29. Lu. viii. 44.

MIRACLES TO BE WROUGHT IN THE LATTER DAYS.

Note to the Reader.—This subject is immediately connected with the "Gathering of Israel," "Millennium," &c. &c. No unbigotted person can read the various passages quoted under these heads, without being convinced that, if the prophecies are true, stupendous miracles are yet to be wrought.

15 AND the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod.

16 And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. Is. xi.

5 THEN the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped;

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground

shall become a pool, and the thirsty land, springs of water; in the habitation of dragons, where each lay, shall be grass, with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. Is. xxxv.

AND he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. Zec. x. 11. See "Gathering of Israel." Eze. xx. 33—37.

MIRACLES CANNOT BE WROUGHT WITHOUT FAITH.

AND he did not many mighty works there because of their unbelief. Mat. xiii. 58.

14 AND when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son; for he is lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to

thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation! how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour,

19 Then came the disciples to Jesus apart, and said,

why could not we cast him out? Mat. xvii. See Mar. ix. 18. Also Lu. ix. 38—43.

20 And Jesus said unto them, because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossi- 5 AND he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief. Mar. vi. See "Faith."

MORE APOSTLES THAN THE TWELVE.

SALUTE Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles; who also were in Christ before me. Ro. xvi. 7. 8 And last of all he was seen of me also, as of one born out of due time. 1 Co. xv.

5 AND that he was seen of Cephas, then of the twelve: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars. Re. ii. 2.

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. WHICH when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out. Ac. xiv. 14.

7 After that he was seen of James; then of all the apostles.

The MURDERER HATH NOT ETERNAL LIFE ABIDING IN HIM.

WHOSOEVER hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 1 Jno. iii. 15.

NATIONS TO BE GATHERED AGAINST JERUSALEM.

15 BEHOLD, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. for his work; and I have created the waster to destroy. Is. liv.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument 1 FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, 2 I will also gather all nations, and will bring them

down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land. Joel iii.

8 IN that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.

9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. Zec. xii.

9 PROCLAIM ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near, let them come up;

10 Beat your plough-shares into swords, and your pruning-hooks into spears: let the weak say, I am strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for the wickedness is great.

14 Multitudes, multitudes, in the valley of decision: for the day of the Lord is near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

15 The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Joel iii.

1 BEHOLD, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. Zec. xiv.

NEBUCHADNEZZAR'S DREAM AND DANIEL'S INTERPRETATION.

27 DANIEL answered in the presence of the king, and said, the secret which the king hath demanded, cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king;

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed are these;

29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass:

30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart:

31 Thou, O king, sawest, and, behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were

of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

26 This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength and glory,

38 And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom, inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the

strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall

never be destroyed. and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and interpretation thereof sure.
Da. ii.

NECESSITY OF BEING BUILT ON THE TRUE FOUNDATION.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the Scribes. Mat. vii.

16 AND Simon Peter answered and said, thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven

18 And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. Mat. xvi.

But in vain they do worship me, teaching for doc-

trines the commandments of men. Mat. xv. 9.

But he answered and said, every plant which my heavenly Father hath not planted, shall be rooted up. Mat. xv. 13.

NEW COVENANT.

Note to the Reader.—This subject is particularly connected with the "Renewal of the Gospel Dispensation," "Kingdom of God—second," "Gathering of Israel," "Zion for the Millennium," and, in a word, all other subjects on the work of God of the latter days.

20 AND the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

21 As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever. Is. lix.

8 FOR I the Lord love judgment, I hate robbery for a burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. Is. lxi.

31 BEHOLD, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah;

32 Not according to the covenant that I made with

their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they break, although I was an husband unto them, saith the Lord;)

33 But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Je. xxxi. See also He. viii. 6—13.

AND I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Je. xxxii. 40.

35 AND I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause to pass under the rod, and I will bring you into the bond of the covenant. Eze. xx. See also "Book of Mormon." Eze. xxxvii. 25—27.

25 FOR I would not, brethren, that you should be ignorant of this mystery, lest ye should be wise in your own

conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. Ro. xi.

NOAH'S BLESSING UPON HIS SONS, AND CURSE UPON CANAAN.

25 AND he said, cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, blessed be the Lord God of Shem; and

Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. Ge. ix.

ORGANIZATION OF THE CHURCH OR KINGDOM OF GOD.

Note to the Reader.—This subject is immediately connected with the "Kingdom of God—First," "Priesthood," and "Spiritual Gifts."

9 FOR we are laborers together with God: ye are God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 1 Co. iii. See "Spiritual Gifts." Ro. xii. 4-8. Also 1 Co. xii. 12-31.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;

21 In whom all the building, fitly framed together, groweth unto an holy temple in the Lord:

22 In whom ye also are builded together, for an habitation of God through the Spirit. Ep. ii.

8 WHEREFORE he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.

* * * *

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers:

12 For the perfecting of the saints, for the work of the

ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But, speaking the truth in love, may grow up into him in all things, which is the head even Christ:

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Ep. iv.

WHO now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church. Col. i. 24.

BUT Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. He. iii. 6.

YE also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pe. ii. 5.

PARADISE.

42 AND he said unto Jesus, Lord, remember me when thou comest into thy kingdom,

43 And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise. Lu. xxiii.

To HIM that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Re. ii. 7. See "Spiritual Gifts," 2 Co. xii. 1-8.

PASSAGES USED BY SOME TO PROVE THAT BAPTISM IS NOT ESSENTIAL.

Note to the Reader.—When those who say that baptism is not an essential commandment of God are called upon for the proof of their assertions, they refer to the following passages of Scripture; but it must be apparent to every candid and impartial person, that they prove no such thing, for they are explained either by that which goes before or after.

26 AND they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him. * * * *

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. Jno. iii.

42 AND he [the thief on the cross] said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise. Lu. xxiii.

17 FOR Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 1 Co. i.

20 WHEREFORE, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using:) after the commandments and doctrines of men? Col. ii.

PASSAGES REFERRED TO BY SOME TO PROVE THAT THE SECOND ADVENT OF CHRIST TOOK PLACE AT THE DESTRUCTION OF JERUSALEM.

27 FOR the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom. Mat. xvi. See Mar. ix. 1; Lu. ix. 27.

VERILY I say unto you, this generation shall not pass till all these things be fulfilled. Mat. xxiv. 34. See Mar. xiii. 30; Lu. xxi. 32.

BUT when they persecute you in this city flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come. Mat. x. 23.

PASSAGES REFERRED TO BY SOME, TO DISPROVE THE IDEA OF A LITERAL RESURRECTION OF THE BODY.

Note to the Reader.—It will be easy for the reader to perceive that the following passages are merely poetic effusions, and are explained by the context so much so, that they do not disprove the doctrine of the resurrection of the body, only when they are used as detached passages. My object in inserting them, is to be impartial, and at the same time show the dishonesty of the would-be Christians, that object to the so prominent and glorious principle of the gospel, as the resurrection of the body.

AS THE cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. Job, vii. 9.

BEFORE I go whence I shall not return, even to the land of darkness and shadow of death. Job, x. 21.

SO MAN lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. Job, xiv. 12.

WHEN a few years are come, then I shall go the way whence I shall not return. Job, xvi. 22.

FOR the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Ec. ix. 5.

IF the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. Ec. xi. 3.

THE dead praise not the Lord, neither any that go down into silence. Ps. cxv. 17.

PASSAGES USED BY THE PÆDOBAPTISTS TO SUSTAIN THEIR NOTIONS OF INFANT BAPTISM, ALSO TO PROVE THAT SPRINKLING IS THE CORRECT MODE OF BAPTISM.

See "Circumcision," &c. &c. Also Le. xiv. 51. Nu. viii. 7. do. xix. 18, 19. He. ix. 19.*

So SHALL he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider. Is. lii. 15.

THEN will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. Eze. xxxvi. 25. See Mat. xix. 13—15. Also Lu. xviii. 15—17. Ac. xvi. 15, 29—34.†

* It is argued that baptism in the Christian Church succeeded to circumcision in the Jewish, and that the rites of washing and sprinkling, so often mentioned in the pentateuch, were by divine authority transplanted into the Christian church. Those who adopt the practice of sprinkling, take the liberty of referring exclusively to those passages that mention the rite of sprinkling.

† As the practice of baptizing infants and sprinkling for baptism, are now, and have been for many centuries past, almost universally believed in, and practiced by most of the Christian world, I shall refer to Ecclesiastical historians, to show when these erroneous practices originated: for I discover nothing in the scriptures to prove that the baptism of infants, or sprinkling for baptism, was ever practiced or

taught by the apostles. Curcellius, speaking of infant baptism, says, "The baptism of infants in the first two centuries after Christ, was altogether unknown, but in the third and fourth, it was admitted by some few, in the fifth and following ages it was universally received."

Danvers says: "Infant baptism was not practiced until the third century, nor enjoined as necessary until four hundred years after Christ."

Luther says, that "It cannot be proved by the sacred scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles."

Dr. Mosheim says, "The sacrament of baptism was administered in this [first] century, without the public assemblies in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."

The same author, [Mosheim] speaking of the rites and ceremonies of the second century, says: "The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of our blessed Lord."

The Rev. William Gahan, a Catholic historian, in his history of the third century, mentioning the case of Novatian, says: "He was baptized in bed, not by immersion, which was then the most usual method, but by infusion, or the pouring on of water."

Another author says: "Sprinkling for baptism was introduced towards the close of the second or at the commencement of the third century, but was not practiced to any considerable extent, until the fifth century."

PERSONAL APPEARANCE OF THE LORD TO THE PATRIARCHS AND PROPHETS.

I AND the Lord appeared| Mamre: and he sat in the tent-
unto him in the plains of| door in the heat of the day:

2 And he lifted up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground.

3 And said, my Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are you come to your servant. And they said, so do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it to a young man: and he hastened to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the Lord said, shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

20 And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous.

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 And Abraham drew near, and said, wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee; shall not the Judge of all the earth do right?

26 And the Lord said, if I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

28 Peradventure there shall lack five of the fifty right-

eous: wilt thou destroy all the city for lack of five? and he said, if I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said unto him, oh, let not the Lord be angry, and I will speak: peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31 And he said, behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32 And he said, oh, let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

33 And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place. Ge. xviii.

22 AND he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 And Jacob was left alone; and there wrestled a man with him, until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Ja-

cob's thigh was out of joint, as he wrestled with him.

26 And he said, let me go, for the day breaketh: and he said, I will not let thee go, except thou bless me.

27 And he said unto him, what is thy name? and he said, Jacob.

28 And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and with men, and hast prevailed.

29 And Jacob asked him, and said, tell me, I pray thee, thy name? and he said, wherefore is it that thou dost ask after my name! And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank. Ge. xxxii.

AND God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. Ge. xxxv. 9.

9 THEN went up Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel;

10 And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire-

stone, and as it were the body of heaven in his clearness.

11 AND upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. Ex. xxiv.

AND the Lord spake unto Moses face to face, as a man speaketh unto his friend. Ex. xxxiii. 11. See "God a real person," Ex. xxxiii. 17—23.

AND the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, who had appeared unto him twice. 1 Ki. xi. 9. See also 1 Ki. ix. 2.

AND he [Micaiah] said, hear thou, therefore, the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand

and on his left. 1 Ki. xxii.

19. See also 2 Ch. xviii. 18.

I HAVE heard of thee by the hearing of the ear; but now mine eye seeth thee. Job. xlii. 5.

IN the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Is. vi. 1.

I SAW the Lord standing upon the altar. Am. ix. 1.

55 BUT he, [Stephen] being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Ac. vii. See also Re. v. 1.

PREACHING OF THE GOSPEL TO THE SPIRITS IN PRISON.

TO OPEN the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. Is. xlii. 7.

THAT thou mayest say to the prisoners, go forth; to them that are in darkness, show yourselves. Is. xlix. 9.

HE hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Is. lxi. 1.

11 AS FOR thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

12 Turn ye to the strong hold, ye prisoners of hope: even to-day do I declare, that I will render double unto thee. Zec. ix.

42 AND he [the thief on the cross] said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise. Lu. xxiii.

13 BUT to which of the angels said he at any time, sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all minis-

tering spirits, sent forth to minister for them who shall be heirs of salvation? He. i.

18 FOR Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which some time were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. 1 Pe. iii,

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to

them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. 1 Pe. iv.

TO HEAR the groaning of the prisoner, to loose those that are appointed to death. Ps. cii. 20.

21 AND it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22 And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Is. xxiv.

References for the same, Eze. xxvi. 20; do. xxxi. 14—16; do. xxxii. 18—32.

PREDICTIONS REFERRING TO THE FIRST APPEARANCE OF CHRIST.

Note to the Reader.—The following quotations and references are of importance; for they afford a definite rule for the interpretation of prophecy.

Reference to fulfilment, which is recorded in the New Testament, of each passage inserted, with a few exceptions, is given immediately under it.

THE sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come. Ge. xlix. 10. See Nu. xxiv. 17.

I WILL raise them up a prophet from among their brethren like unto thee. De. xviii. 18. See Ac. iii. 22.

I WILL declare the decree: the Lord hath said unto me, thou art my Son; this day have I begotten thee. Ps. ii. 7. See Mat. iii. 17. Also Ac. xiii. 33.

FOR thou wilt not leave my soul in hell, neither wilt

thou suffer thine Holy One to see corruption. Ps. xvi. 10. See Ac. ii. 25—36.

16 FOR dogs have compassed me; the assembly of the wicked have enclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture. Ps. xxii. See Mat. xxvii. 35. Also Jno. xix. 33—36.

THEY gave me also gall for my meat; and in my thirst

they gave me vinegar to drink. Ps. lxxix. 21. See Mat. xxvii. 34. Also Lu. xxiii. 36. Jno. xix. 29, 30.

11 FOR he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone. Ps. xci. See Mat. iv. 6. Lu. iv. 10. 11.

THE stone which the builders refused is become the head stone of the corner. Ps. cxviii. 22. See Mat. xxi. 42. Also Mar. xii. 10. Lu. xx. 17.

THEREFORE the Lord himself shall give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Is. vii. 14. See Mat. i. 23.

FOR unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Is. ix. 6. See Lu. ii. 11.

BEYOND Jordan in Galilee of the nations. The people that walked in darkness have seen a great light. Is. ix. 1, 2. See Mat. iv. 15, 16.

1 BEHOLD my servant, whom I uphold, mine elect in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he

shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Is. xlii. See Mat. xii. 17—21.

I WILL also give thee for a light to the Gentiles, that mayest be my salvation unto the ends of the earth. Is. xlix. 6. See Ac. xiii. 47.

I GAVE my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. Is. l. 6. See Mat. xxvi. 67.

See also Is. liii. Lu. xxii. 37. Mat. viii. 17.

THE Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Is. lxi. 1. See Lu. iv. 17—24.

BUT thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Mi. v. 2. See Mat. ii. 1—6.

REJOICE greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zec. ix. 9. See Mat. xxi. 5.

PRE-EXISTENCE OF SPIRITS.

LET the Lord, the God of the Spirits of all flesh, set a man over the congregation. Nu. xxvii. 16.

THEN shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Ec. xii. 7.

4 THEN the word of the Lord came unto me, saying,

5 Before I formed thee in the belly I knew thee; and before thou comest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations. Je. i.

9 NICODEMUS answered and said unto him, how can these things be?

10 Jesus answered and said unto him, art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness.

13 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. Jno. iii.

WHAT and if ye shall see the Son of man ascend up where he was before? Jno. vi. 62. See Jno. xvii.

FURTHERMORE, we have had fathers of our flesh, which corrected us; and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? He. xii. 9.

4 WHERE wast thou when I laid the foundations of the earth? declare, if thou hast understanding:

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof,

7 When the morning-stars sang together, and all the sons of God shouted for joy? Job, xxxviii.

PRIESTHOOD.

Note to the Reader.—This subject is connected with the "Organization of the Church," and "Spiritual Gifts."

Holy Priesthood before the Giving of the Law of Moses.

18 AND Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God.

19 And he blessed him, and said, blessed be Abram of the

most high God, possessor of heaven and earth;

20 And blessed be the most high God, which hath delivered thine enemies into thine hand. And he gave him tithes of all. Ge. xiv.

ONLY the land of the priests bought he not; for the priests

had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them. Ge. xlvii. 22. See also Ge. i. 7.

GO AND gather the elders of Israel together, and say unto them, the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt. Ex. iii. 16.

AND Moses and Aaron went, and gathered together all the elders of the children of Israel. Ex. iv. 29. See also Ex. xii. 21.

AND Jethro [Priest of Midian,] Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel to eat bread with Moses' father-in-law before God. Ex. xviii. 12. See Ex. iii. 1. Also Ex. xviii., whole chapter.

Those who had the Priesthood in the Days of the Patriarchs were distinguished by the Appellation of "the Sons of God."

1 AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose. Ge. vi.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. Job, i. 6. See also Job, ii. 1.

WHEN the morning stars sang together, and all the sons of God shouted for joy. Job xxxviii. 7.

Aaronic or Levitical Priesthood.

AND take that unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office. Ex. xxviii. 1.

40 AND for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty,

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them that they may minister unto me in the priest's office. Ex. xxviii. See Ex. xxix. 9. Also Ex. xxx. 30.

AND thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood, throughout their generations. Ex. xl. 15.

AND I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel; therefore the Levites shall be mine. Nu. iii. 12. See verse 45. Also Nu. viii. 16—18.

AND let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. Ex. xix. 22.

AND the Lord spake unto Aaron, behold, I also have given thee the charge of my heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, by reason of the anointing, and to thy sons, by an ordinance forever. Nu. xviii. 8. See also Ac. viii. 1—14.

Priesthood after the Order of Melchisedec.

THE Lord hath sworn, and will not repent, thou art a priest forever after the order of Melchisedec. Ps. cx. 4.

1 FOR every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honor unto himself, but he that is called of God, as was Aaron.

5 So also Christ glorified not himself to be made a high priest; but he that said unto him, thou art my Son, to-day have I begotten thee.

6 As he saith also in another place, thou art a priest forever, after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications,

with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest, after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. He. v.

1 FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them re-

ceived tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, thou art a priest forever after the order of Melchisedec.

18 For there is verily a dis-

ment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

20 And inasmuch as not without an oath he was made priest:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, the Lord sware, and will not repent, thou art a priest forever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore. He. vii.

6 **BUT** now hath he obtained a more excellent ministry, by how much also is he the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultless, then should no place have been sought for the second. He. viii.

God chose the Israelite nation to be the repository of his knowledge or to hold his oracles, that others through them might be blessed.

AND because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt. De. iv. 37.

FOR thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. De. xiv. 2.

FOR the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. Is. xiv. 1.

BUT thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Is. xli. 8. See also Is. xlv. 1, 2.

YE worship ye know not what: we know what we worship; for salvation is of the Jews. Jno. iv. 22.

37 **THIS** is that Moses which said unto the children of Israel, a Prophet shall the Lord your God raise up unto

you of your brethren, like unto me; him shall ye hear.

38 **THIS** is he that was in the church in the wilderness, with the angel which spake to him in the mount Sinai, and with our fathers; who received the lively oracles to give unto us. Ac. vii.

1 **I SAY** the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 **FOR** I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

4 **WHO** are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 **WHOSE** are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever.

6 **NOT** as though the word of God had taken none effect. For they are not all Israel which are of Israel:

7 **NEITHER**, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called.

8 **THAT** is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.

9 **FOR** this is the word of promise, at this time will I

come, and Sarah shall have a son.

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;)

12 It was said unto her, the elder shall serve the younger:

13 As it is written, Jacob have I loved but Esau have I hated.

14 What shall we say then? is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Ro. ix.

5 EVEN so then at this present time also, there is a remnant according to the election of grace.

6 And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

* * * *

28 As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes.

29 For the gifts and calling of God are without repentance. Ro. xi.

16 Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ.

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For π the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Ga. iii.

Covenant of Priesthood, or in other words the Priesthood and Covenant are connected together.

12 WHEREFORE, say, behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. Nu. xxv.

REMEMBER them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. Ne. xiii. 29.

4 AND ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts.

5 My covenant was with him of life and peace; and I

gave them to him for the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. Mal. ii.

Election or choice of individuals to hold the office of the Priesthood.

AND when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named Apostles. Lu. vi. 13.

So THE last shall be first, and the first last: for many he called, but few chosen. Mat. xx. 16. See Mat. xxii. 14.

23 AND they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen,

25 That they may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. Ac. i.

28 AND we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Ro. viii.

ACCORDING as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. Ep. i. 4.

Ordination by the imposition of hands.

18 AND the Lord said unto Moses, take thee Joshua the son of Nun, a man in whom is the spirit, and lay thy hand upon him;

19 And set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight.

20 And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient. Nu. xxvii. See De. xxxiv. 9.

AND he ordained twelve, that they should be with him, and that he might send them forth to preach. Mar. iii. 14.

YE have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. Jno. xv. 16.

1 AND in those days, when

the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them. Ac. vi.

1 Now there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away. Ac. xiii.

AND when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. Ac. xiv. 23.

WHEREUNTO I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity. 1 Ti. ii. 7.

NEGLECT not the gift that is in thee, which was given thee by prophecy, with the laying on the hands of the presbytery. 1 Ti. iv. 14.

WHEREFORE I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands. 2 Ti. i. 6.

FOR this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. Tit. i. 5.

Proof that the Melchisedec Priesthood was introduced into the Christian Church.

AS THOU hast sent me into the world, even so have I also sent them into the world. Jno. xvii. 18.

5 YE also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

* * * *

9 BUT ye are a chosen generation, a royal priesthood, an holy nation, a peculiar

people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light. 1 Pe. ii.

Power of the Priesthood.

AND I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Mat. xvi. 19.

17 THEREFORE if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God,

21 For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him. 2 Co. v.

To DELIVER such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Co. v. 5.

Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. 1 Ti. i. 20.

4 KNOWING, brethren beloved, your eiection of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. 1 Th. i.

No one has a right to administer Ordinances without being authorized with the Priesthood.

10 AND it came to pass, that, as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

11 And Samuel said, what hast thou done? And Saul said, because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

12 Therefore, said I, the Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself, therefore, and offered a burnt-offering.

13 And Samuel said to Saul, thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the

Lord have established thy kingdom upon Israel forever.

14 But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee. 1 Sa. xiii.

See also He. v. 4, inserted in another part of this subject.

Duty of a Bishop and Deacon.

See 1 Ti. iii. 1—13; Tit. i. 6, 7.

Miscellaneous passages on the Priesthood.

1 AND Adam knew Eve his wife: and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

2 And she again bare his brother Abel, And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering:

5 But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell. Ge. iv.

5 NOW THEREFORE, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure

unto me above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. Ex. xix.

See Nu. x. 29—32.

AND the Lord said unto Moses, gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them: and bring them unto the tabernacle of the congregation, that they may stand there with thee. Nu. xi. 16.

AND he hath brought thee near to him, and all thy brethren the Sons of Levi with thee; and seek ye the priesthood also? Nu. xvi. 10.

4 AND Moab said unto the elders of Midian, now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak, the son of Zippor, was king of the Moabites at that time. * * *

7 And the elders of Moab, and the elders of Midian, departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. Nu. xxii.

BUT ye shall be named the priests of the Lord; men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall you boast yourselves. Is. lxi. 6.

AND I will also take of them for priests, and for Levites, saith the Lord. Is. lxvi. 21.

20 THUS saith the Lord, if you can break my covenant

of the day, and my covenant of the night, and that there should not be day and night in their season ;

21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne ; and with the Levites the priests, my ministers. Je. xxxiii.

20 NEITHER pray I for these alone, but for them also which shall believe on me through their word ;

21 That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me.

22 And the glory which thou gavest me have I given them ; that they may be one, even as we are one :

23 I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it ; that the love wherewith thou hast loved me may be in them and I in them. Jno. xvii.

17 FOR if I do this thing willingly, I have a reward : but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then ? verily that, when I preach the gospel, I may make the gospel of Christ without charge ; that I abuse not my power in the gospel. 1 Co. ix.

6 WHO also hath made us able ministers of the New Testament ; not of the letter, but of the spirit ; for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance ; which glory was to be done away ;

8 How shall not the ministration of the spirit be rather glorious ? 2 Co. iii.

1 THEREFORE, seeing we have this ministry, as we have received mercy, we faint not ;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully ; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. 2 Co. iv.

BUT we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 Co. iv. 7.

AND when James, Cephas,

and John, who seemed to be pillars. perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Ga. ii. 9.

8 WHEREIN he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him. Ep. i.

1 FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God, which is given me to you ward:

3 How that by revelation he made known unto me the

mystery; as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ;

5 Which in other ages was not made known unto the sons of men as it is now revealed unto the holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel;

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Ep. iii.

25 WHEREOF I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God;

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. Col. i. See Re. i. 6; do. v. 10; xx. 6.

PROPHETIC NUMBERS.

18 AND if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

* * * *

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins. Lev. xxvi. See verses 25, 28, 33, 34.

AFTER the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years; and ye shall know my breach of promise. Nu. xiv. 34. See De. xxxi. 29.

4 LIE thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie

upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. Eze. iv.

AND he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times, and the dividing of time. Da. vii. 25.

13 THEN I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed. Da. viii.

24 SEVENTY weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and pro-

phesy, and to anoint the Most Holy.

25 Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate. Da. ix.

7 AND I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

6 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9 And he said, go thy way Daniel; for the words are closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. Da. xii.

2 BUT the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power

unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sack cloth. Re. xi.

AND the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days. Re. xii. 6.

AND to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. Re. xii. 14.

AND there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. Re. xiii. 5.

HERE is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six. Re. xiii. 18.

PROCREATION IN THE MILLENNIUM.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Is. xxvii. 6.

THEY shall not labor in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. Is. lxxv. 23.

19 AND out of them shall proceed thanksgiving, and the voice of them that make mer-

ry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. Je. xxx.

BEHOLD, the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah with the

seed of man, and with the seed of beast. Je. xxxi. 27. See "Millennium," Eze. xxxvi. 8—12; Re. xx. 8. Also "Book of Mormon," Eze. xxxvii. 25, 26.

PUNISHMENT OF THE WICKED AFTER DEATH.

THE wicked shall be turned into hell, and all the nations that forget God. Ps. ix. 17.

30 AND cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats;

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the king say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came to me.

27 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked and clothed thee?

29 Or when saw we thee sick, or in prison, and came unto thee?

40 And the king shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not unto me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal. Mat. xxv.

AND fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Mat. x. 28.

41 THE Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Mat. xiii.

THEN said Jesus again unto them, I go my way, and ye shall seek me, and ye shall die in your sins: whither I go ye cannot come. Jno. viii 21.

7 AND to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ;

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Th. i.

27 AND as it is appointed unto men once to die, but after this the judgment;

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation. He. ix.

6 AND the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

7 Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. * * *

13 Raging waves of the sea, foaming out of their own shame: wandering stars, to whom is reserved the blackness of darkness forever. Jude.

HE that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death. Re. ii. 11. See "Millennium," Re. xx.

REBUILDING OF JERUSALEM.

Note to the Reader.—This subject is immediately connected with the "Gathering of Israel," "Millennium," &c. &c.

20 Look upon Zion, the city of solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle, that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. Is. xxxiii.

17 AWAKE, awake, stand up, O Jerusalem, which hast

drunk at the hand of the Lord the cup of his fury: thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand, of all the sons that she hath brought up.

19 These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.

21 Therefore, hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord, the Lord, and thy God, that pleadeth the cause of his people, behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:

43 But I will put it into the hand of them that afflict thee: which have said to thy soul, bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over. Is. li.

1 AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the Lord, ye have sold yourselves for nought; and ye shall be redeemed without money.

* * *

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem:

10 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Is. lii.

1 SING, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord.

2 Enlarge the place of thy tent, and let them stretch forth the curtain of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker is thy husband; the Lord of hosts is his

name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called.

6 For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

11 O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression;

for thou shalt not fear: and from terror; for it shall not come near thee. Is. liv.

AND they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. Is. lviii. 12.

6 I HAVE set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence;

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The Lord hath sworn by his right hand, and by the arm of his strength, surely I will no more give thy corn to be meat for thine enemies: and the sons of the stranger shall not drink thy wine for the which thou hast labored. Is. lxii.

4 AND they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vine-dressers.

6 But ye shall be named the priests of the Lord; men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall you boast yourselves. Is. lxi.

10 REJOICE ye with Jerusalem, and be glad with her, all ye that love her: rejoice

for joy with her, all ye that mourn for her :

11 That ye may suck, and be satisfied with the breasts of her consolations ; that ye may milk out, and be delighted with the abundance of her glory .

12 For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream : then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees,

13 As one whom his mother comforteth, so will I comfort you ; and ye shall be comforted in Jerusalem .

14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb ; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies . Is. lxvi .

17 At that time they shall call Jerusalem the throne of the Lord ; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem : neither shall they walk any more after the imagination of their evil heart .

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers . Je. iii .

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord ; because they call thee an outcast, saying, this is Zion, whom no man seeketh after .

18 Thus saith the Lord,

Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places ; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof . Je. xxx .

28 AND it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict ; so will I watch over them, to build and to plant, saith the Lord .

37 Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord .

38 Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner .

39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath .

40 And the whole valley of the dead bodies, and of the ashes, and all the fields, unto the brook of Kidron, unto the corner of the horse-gate towards the east, shall be holy unto the Lord ; it shall not be plucked up, nor thrown down, any more forever . Je. xxxi . See "Gathering of Israel," Am. ix. 11—14 .

6 BEHOLD, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth .

7 And I will cause the cap-

tivity of Judah, and the captivity of Israel, to return, and will build them as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it.

10 Thus saith the Lord, again there shall be heard in this place (which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast,)

11 The voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, praise the Lord of hosts: for the Lord is good, for his mercy endureth forever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hosts, again in this place, which is desolate without man, and without beast, and in all the cities thereof, shall be a habitation of shepherds

causing their flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord. Je. xxxiii.

4 AND said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Zec. ii.

3 Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, a city of truth: and the mountain of the Lord of hosts, the holy mountain.

4 Thus saith the Lord of hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the Lord of hosts, if it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in my eyes? saith the Lord of hosts.

7 Thus saith the Lord of hosts, behold, I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness. Zec. viii.

6 IN that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheath; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

7 The Lord also shall save

the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

8 In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. Zec. xii. See "Second Coming of Christ." Zec. xiv. 8—11. See also Eze. xl. to xlviii.; Re. xi.

RENEWAL OF THE GOSPEL DISPENSATION.

Note to the Reader.—This subject is connected with the "Ensign," &c. "Gospel to be preached to all nations," &c. and with all subjects that relate to the work of the Lord in the last days.

8 WHEREIN he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him. Ep. i.

6 AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

7 Saying, with a loud voice,

fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Re. xiv. See Re. iv. 1.

4 AND I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. Re. xviii. See "Millennium," Re. vii. 2, 3.

RESTORATION OF MOAB.

46 WO BE unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

47 Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far is the judgment of Moab. Je. xlviii.

RESTORATION OF AMMON.

5 **BEHOLD**, I will bring a|gather up him that wander-
 fear upon thee, saith the Lord|eth.
 God of hosts, from all those| 6 And afterward I will bring
 that be about thee; and ye|again the captivity of the
 shall be driven out every man|children of Ammon, saith the
 right forth; and none shall|Lord. Je. xlix.

RESURRECTION OF THE BODY.

Note to the Reader.—This subject is particularly connected with the “*Second Coming of Christ*,” and “*Millennium*.”

AS FOR me, I will behold|in the open valley; and, lo,
 thy face in righteousness: I|they were very dry.
 shall be satisfied, when I| 3 And he said unto me,
 awake, with thy likeness. Ps.|Son of man, can these bones
 xvii. 15.

WILT thou show wonders|God, thou knowest.
 to the dead? shall the dead| 4 Again he said unto me,
 arise and praise thee? Ps.|prophesy upon these dry
 lxxxviii. 10.

19 **THY** dead men shall live;|ye dry bones, hear the word
 together with my dead body|of the Lord.
 shall they arise. Awake and| 5 Thus saith the Lord God
 sing, ye that dwell in the dust:|unto these bones, behold, I
 for thy dew is as the dew of|will cause breath to enter into
 herbs, and the earth shall cast|you, and ye shall live:

20 Come, my people, enter| 6 And I will lay sinews up-
 thou into thy chambers, and|on you, and will bring up
 shut thy doors about thee:|flesh upon you, and cover
 hide thyself as it were for a|you with skin, and put breath
 little moment, until the indig-|in you, and ye shall live; and
 nation be overpast. |ye shall know that I am the
 Lord.

21 For, behold, the Lord| 7 So I prophesied as I was
 cometh out of his place to|commanded; and as I prophe-
 punish the inhabitants of the|sied there was a noise, and,
 earth for their iniquity: the|behold, a shaking, and the
 earth also shall disclose her|bones came together, bone to
 blood, and shall no more co-|his bone.

8 And when I beheld, lo,
 1 **THE** hand of the Lord was|the sinews and the flesh came
 upon me, and carried me out|up upon them, and the skin
 in the Spirit of the Lord, and|covered them above: but
 set me down in the midst of|there was no breath in them.

9 Then said he unto me,
 2 And caused me to pass by|prophesy unto the wind, prophe-
 them round about: and, be-|sied, Son of man, and say to
 hold, there were very many|the wind, thus saith the Lord
 God, come from the four

winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel; behold they say, our bones are dried, and our hope is lost; we are cut off for our parts.

12 Therefore prophesy, and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. Eze. xxxvii.

1 AND at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness

of the firmament; and they that turn many to righteousness, as the stars forever and ever. Da. xii.

I WILL ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. Ho. xiii. 14.

23 THEREFORE, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. Mat. xxii. See Mar. xii. 23—27. Also Luke xx. 33—38.

52 AND the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Mat. xxvii.

13 BUT when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. Lu. xiv.

MARTHA saith unto him, I know that he shall rise again in the resurrection at the last day. Jno. xi. 24. See 43, 44 verses.

BEING grieved that they taught the people, and preached through Jesus the resurrection from the dead. Ac. iv. 2.

21 FOR as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

25 Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. Jno. v.

31 BECAUSE he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked; and others said, we will hear thee again of this matter. Ac. xvii.

6 BUT when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both. Ac. xxiii.

14 BUT this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law, and the prophets.

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Ac. xxiv.

FOR if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Ro. vi. 5

11 BUT if the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the first-fruits of the Spirit,

even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Ro. viii.

AND God hath both raised up the Lord, and will also raise up us by his own power. 1 Co. vi. 14.

12 Now IF Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised.

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ, are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first-fruits: afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

35 But some man will say, how are the dead raised up? and with what body do they come?

36 Thou fool! that which thou sowest is not quickened, except it die;

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain.

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh; but there is one kind

of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43 It is sown in dishonor, it is raised in glory; it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit,

46 Howbeit, that was not first, which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit in corruption.

51 Behold, I show you a mystery; we shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1 Co. xv.

10 THAT I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend

that for which also I am apprehended of Christ Jesus.

20 For our conversation is in heaven; from whence also we look for the Savior the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is even able to subdue all things unto himself Ph. iii.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col. iii.

See "Second Coming of Christ." 1 Th. iv. 13—18.

Who concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some. 2 Ti. ii. 18.

35 WOMEN received their

dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection.

39 And these all, having obtained a good report through faith, received not the promise.

40 God having provided some better thing for us, that they without us should not be made perfect. He. xi.

AND I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors: and their works do follow them. Re. xiv. 13.

BUT God will redeem my soul from the power of the grave; for he shall receive me. Ps. xlix. 15.

See "Second Coming of Christ." Job, xix. 23—27.

REVELATIONS TO BE GIVEN IN THE LATTER DAYS.

Note to the Reader.—This subject is particularly connected with the "Millennium," "Ensign," &c. "Second Coming of Christ," "Zion for the Millennium," "Gathering of Israel," &c. &c.

THEY shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Is. xi. 9.

9 BEHOLD, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all

that is therein; the isles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rocks sing, let them shout from the top of the mountains;

12 Let them give glory unto the Lord, and declare his praise in the islands.

13 The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of

war: he shall cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace: I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once. Is. xlii.

THEREFORE my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I. Is. lii. 6; see verse 15.

AND all thy children shall be taught of the Lord; and great shall be the peace of thy children. Is. liv. 13.

AND they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Je xxxi. 34.

6 BEHOLD, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the cap-

tivity of Judah, and the captivity of Israel, to return, and will build them as at the first. Je. xxxiii.

35 AND will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. Eze. xx.

28 AND it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my Spirit. Joel, ii.

See Ac. ii. 16—18.

SURELY the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. Am. iii. 7.

See "Gathering of Israel." Je. xvi. 16.

See also Lu. viii. 17.

SACRAMENT OR THE ADMINISTRATION OF BREAD AND WINE IN COMMEMORATION OF THE BODY AND BLOOD OF CHRIST.

26 AND as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it:

28 For this is my blood of the New Testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of this vine, until that day when I drink it new with you in my Father's

kingdom. Mat. xxvi. See Mar. xiv. 22—26; also Lu. xxii. 16—20; Jno. vi. 53—58.

AND they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Ac. ii. 46.

AND upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. Ac. xx. 7.

16 **THE** cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

17 For we, being many, are one bread, and one body; for we are all partakers of that one bread.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1 Co. x.

23 For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night

in which he was betrayed, took bread:

24 And when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep. 1 Co. xi.

SAINTS COMMANDED TO BE PERFECT.

BE ye therefore perfect even as your Father who is in heaven is perfect. Mat. v. 48.

THOU shalt be perfect with the Lord thy God. De. xviii. 13. See also He. vi. 1—3.

SAINTS ARE TO JUDGE THE WORLD AND EVEN ANGELS.

2 DO YE not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life? 1 Co. vi.

SATAN HAS POWER TO TRANSFORM HIMSELF INTO AN ANGEL OF LIGHT.

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. 2 Co. xi.

SATAN HOLDING AUDIENCE IN HEAVEN AND CONVERSATION WITH THE LORD.

19 AND the Lord said, who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying after this manner, and another saying after that manner.

20 Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, thou shalt entice him, and thou shalt also prevail; go out, and do even so.

22 Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets; and the Lord hath spoken evil against thee. 2 Ch. xviii. See 1 Ki. xxii. 19—23.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. Job, i. 6.

1 AGAIN there was a day when the Sons of God came to present themselves before

the Lord, and Satan came also among them to present himself before the Lord.

2 And the Lord said unto Satan, from whence comest thou? and Satan answered the Lord, and said, from going to and fro in the earth, and from walking up and down in it.

3 And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

4 And Satan answered the Lord, and said, skin for skin; yea, all that a man hath will he give for his life:

5 But put forth thy hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the Lord said unto Satan, behold, he is in thy hand; but save his life. Job, ii. See Mat. iv. 3—11. Also Re. xii.

SECOND COMING OF CHRIST.

Note to the Reader.—This subject is connected with the “Millennium,” “Destruction of the Wicked,” “Resurrection of the Body,” “Rebuilding of Jerusalem,” “Zion for the Millennium,” “Kingdom of God—Second,” &c. &c.

As this is an important subject, the reader will do well to examine the various passages inserted under the above heads, together with all others that relate to the work of the Lord in the latter days.

Passages that are more generally used by those who discourse upon this subject.

23 OH that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and laid in a rock forever.

25 For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

26 And though, after my skin, worms destroy this body, yet in my flesh shall I see God;

27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Job xix.

2 Our of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him and it shall be very tempestuous round about him,

4 He shall call to the heavens from above, and to the earth, that he may judge his people. Ps. I.

I OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence;

2 As when the melting fire burneth, the fire causeth the waters to boil; to make thy

name known to thine adversaries, that the nations may tremble at thy presence!

3 When thou didst terrible things, which we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. Is. lxiv.

8 LET the floods clap their hands: let the hills be joyful together,

9 Before the Lord: for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity. Ps. xcvi.

20 IN that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles, and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Is. ii. See “Feast prepared for the righteous.” Is. xxv. 6—9.

SAY to them that are of a fearful heart, be strong, fear not; behold your God will come with vengeance, even God with a recompense; he

will come and save you. Is. xxxv. 4.

1 COMFORT ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

3 The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6 The voice said, cry. And he said, what shall I cry? All flesh is grass, and all the godliness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth; but the word of our God shall stand forever.

9 O Zion that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, behold your God!

10 Behold the Lord God will come with strong hand, and

his arms shall rule for him: behold, his reward is with him, and his work before him. Is. xl.

1 Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-vat?

3 I have trodden the wine-press alone: and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance is in my heart, and the year of my redeemed is come. Is. lxiii.

16 AND he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breast-plate, and an helmet of salvation upon his head: and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

18 According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.

19 So shall they fear the name of the Lord from the west, and his glory from the

rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. Is. lix.

15 For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many. Is. lxvi.

13 Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for the wickedness is great.

14 Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. Joel iii.

2 O LORD, I have heard thy speech, and was afraid:

O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And his brightness was as the light; he had horns coming out of his hand, and there was the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

6 He stood and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

7 I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.

8 Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thy horses, and thy chariots of salvation?

9 Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.

10 The mountains saw thee, and they trembled: the overflowing of the waters passed by; the deep uttered his voice, and lifted up his hands on high.

11 The sun and moon stood still in their habitation: at

the light of thine arrows they went, and at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even for salvation with thine anointed. Thou woundest the head out of the house of the wicked by discovering the foundation unto the meek. Hab. iii.

10 AND will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born.

11 In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart. Zec. xii.

AND one shall say unto him, what are these wounds in thy hands? then he shall answer, those with which I was wound-

ed in the house of my friends. Zec. xiii. 6.

1 **BENOLD**, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come and all the saints with thee [him.]

6 And it shall come to pass in that day, that the light shall not be clear, nor dark.

7 But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening-time it shall be light.

8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them

toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one.

10 All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the town of Hananeel unto the king's wine-presses.

11 And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. Zec. xiv.

1 BEHOLD, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap:

3 And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

4 Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord as in days of old, and as in former years. Mal. iii.

27 For the Son of man shall come in the glory of his

Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom. Mat. xvi.

3 AND as he sat upon the mount of Olives, the disciples came unto him privately, saying, tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ: and shall deceive many.

6 And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

27 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

31 And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, this generation shall not pass till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore; for ye know not what hour your Lord doth come.

43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready; for in such an hour as you think not, the Son of man cometh.

45 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant whom his Lord, when he cometh, shall find so doing.

47 Verily I say unto you,

that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, my Lord delayeth his coming;

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

50 The Lord of that servant shall come in a day, when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. Mat. xxiv. See also Mar. xiii. 23—37.

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shalt it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of Man is revealed.

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life, shall loose it; and whosoever shall loose his life, shall preserve it.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, where, Lord? And he said unto them, wheresoever the body is, thither will the eagles be gathered together. Lu. xvii.

25 AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your

heads; for your redemption draweth nigh.

29 And he spake to them a parable; behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, this generation shall not pass away till all be fulfilled.

33 Heaven and earth shall pass away; but my words shall not pass away.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. Lu. xxi.

10 AND while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

11 Which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Ac. i.

19 REPENT ye, therefore,

and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord:

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Ac. iii.

13 BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope;

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them, which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:

17 Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words. 1 Th. iv.

1 BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know per-

fectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do. 1 Th. v.

7 AND to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 2 Th. i.

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.

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8 And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders. 2 Th. ii.

1 THIS second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance.

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of our Lord and Savior:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water;

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons

ought ye to be in all holy conversation and godliness;

12 Looking for and hasting unto the coming of the day of God, wherein, the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2 Pe. iii.

14 AND Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Jude.

BEHOLD, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Re. i. 7.

12 AND I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely

figs, when she is shaken with a mighty wind :

14 And the heaven departed as a scroll when it is rolled together ; and every mountain and island were moved out of their places :

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains ;

16 And said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb :

17 For the great day of his wrath is come ; and who shall be able to stand ? Re. vi. See " Millennium. " Joel, ii. 30, 31.

Miscellaneous passages, on this subject.

7 THEN the earth shook and trembled ; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured : coals were kindled by it.

9 He bowed the heavens also, and came down : and darkness was under his feet.

10 And he rode upon a cherub, and did fly ; yea, he did fly upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him were dark waters and thick clouds of the skies.

12 At the brightness that was before him his thick clouds passed, hail-stones and coals of fire :

13 The Lord also thundered in the heavens, and the Highest gave his voice ; hail-stones and coals of fire.

14 Yea, he sent out his arrows, and scattered them ; and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils. Ps. xviii. See Ps. lxxii. 1—19.

12 LET the field be joyful, and all that is therein ; then shall all the trees of the wood rejoice,

13 Before the Lord : for he cometh, for he cometh to judge the earth : he shall judge the world with righteousness, and the people with his truth. Ps. xcvi.

1 THE Lord reigneth, let the earth rejoice ; let the multitude of isles be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgment are the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world : the earth saw, and trembled.

5 The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens declare his

righteousness, and all the people see his glory.

7 Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods. Ps. xcvii.

1 THE Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved.

2 The Lord is great in Zion, and he is high above all the people.

3 Let them praise thy great and terrible name; for it is holy. Ps. xcix.

5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people: the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished. Is. li. See "Zion for the Millennium." Is. xxiv. 23; also "Destruction of the wicked." Is. xi. 4, 5.

BEHOLD upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off. Na. i. 15.

1 FOR, behold, the day cometh, that shall burn as an

oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I do this, saith the Lord of hosts.

4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Mal. iv.

31 WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the king say unto them on his right hand,

come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Mat. xxv.

I TELL you that he will avenge them speedily. Nevertheless, when the Son of man cometh shall he find faith on the earth. Lu. xviii. 8.

AND Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Mar. xiv. 62.

3 BLESSED be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

* * * *

12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things, which

are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. 1 Pe. i.

2 FEED the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pe. v. See "Spiritual Gifts." 1 Co. xiii. 9—12.

1 BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him, purifieth himself, even as he is pure. 1 Jno. iii.

20 FOR our conversation is in heaven; from whence also we look for the Savior; the Lord Jesus Christ;

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Ph. iii.

9 FOR they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God;

10 AND to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. 1 Th. i.

19 FOR what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy. 1 Th. ii.

12 AND the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13 To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 1 Th. iii.

13 I GIVE the charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ. 1 Ti. vi.

1 I CHARGE thee therefore, before God, and the Lord

Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom.

* * * *

7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

2 Ti. iv.

11 FOR the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ. Tit. ii.

27 AND as it is appointed unto men once to die, but after this the judgment;

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation. He. ix.

36 FOR ye have need of patience; that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. He. x.

BEHOLD, I come as a thief,

blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. Re. xvi. 15.

AND behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Re. xxii. 12. See Re. xix. 11—21; also "Zion for the Millennium," Re. xiv. 1—5.

SIN AGAINST THE HOLY GHOST.

31 WHEREFORE I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Mat. xii.

28 VERILY I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Mar. iii.

9 BUT he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy

Ghost, it shall not be forgiven. Lu. xii.

4 FOR it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. He. vi.

16 IF any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin; and there is a sin not unto death. 1 Jno. v.

FOR if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. He. x. 26.

SPIRITUAL GIFTS.

Note to the Reader.—This subject is connected with the "Organization of the Church," &c., the "Gospel of Christ," and "Revelations to be given in the Latter Days."

AND the Lord came down him, and took of the Spirit in a cloud, and spake unto that was upon him, [Moses]

and gave it unto the seventy elders: and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease. Nu. xi. 25. See verse 29, also Nu. xii. 6.

WHERE there is no vision, the people perish: but he that keepeth the law, happy is he. Pr. xxix. 18.

ALL things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Mat. xi. 27. See Lu. x. 22.

17 AND these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Mar. xvi.

VERILY, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father. Jno xiv. 12.

HOWBEIT, when he, the Spirit of truth, is come, he

will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. Jno. xvi. 13.

3 AND there appeared unto them cloven tongues, like as of fire, and it sat upon each of them:

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Ac. ii.

FOR I long to see you, that I may impart unto you some spiritual gift, to the end you may be established. Ro. i. 11.

4 FOR as we have many members in one body, and all members have not the same office;

5 So we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Ro. xii.

1 PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 Unto the Church of God which is at Corinth, to them that are sanctified in Christ

Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours :

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ :

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge.

6 Even as the testimony of Christ was confirmed in you :

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ. 1 Co. i.

9 BUT, as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which

man's wisdom teacheth; but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. 1 Co. ii.

1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge by the same Spirit.

9 To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit;

10 To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues:

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts. And yet show I

unto you a more excellent way. 1 Co. xii.

1 THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal,

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part;

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a

man, I put away childish things.

12 For now we see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Co. xiii.

1 FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him: howbeit in the spirit he speaketh mysterics.

3 But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give

with all spiritual blessings in heavenly places in Christ. Ep. i. 3.

16 **CEASE** not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him. Ep. i.

17 **THAT** Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saiaits, what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Ep. iii.

19 **QUENCH** not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good. 1 Th. v.

22 **BUT** ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and an innumerable company of angels,

23 To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. He. xii.

BE not forgetful to entertain

strangers: for thereby some have entertained angels unawares. He. xiii. 2.

5 **IF** any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6 **BUT** let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea driven with the wind and tossed.

7 **FOR** let not that man think that he shall receive any thing of the Lord. Ja. i.

13 **IS ANY** among you afflicted? let him pray. Is any merry? let him sing psalms.

14 **IS ANY** sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 **AND** the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 **CONFESS** your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 **ELIAS** was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

18 **AND** he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 **BRETHREN**, if any of you do err from the truth, and one convert him,

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. Ja. v. See "Organization of the Church." Ep. iv. 8, 11—16.

AND I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. Re. xix. 10. See also "Revelations to be given in the latter days." Joel, ii. 28, 29.

TWO OR THREE WITNESSES SUFFICIENT TO ESTABLISH A FACT.

IT is also written in your law, that the testimony of two men is true. Jno. viii. 17.

AT the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. De. xvii. 6.

BUT if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. Mat. xviii. 16.

AGAINST an elder receive not an accusation, but before two or three witnesses. 1 Ti. v. 19.

HE that despised Moses' law died without mercy under two or three witnesses. He. x. 28.

THIS is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. 2 Co. xiii. 1.

UNIVERSALISM — PASSAGES APPLIED BY THOSE WHO BELIEVE IN THIS DOCTRINE, TO ESTABLISH IT.

Note to the Reader.—Those who are unacquainted with the peculiar manner in which the Universalists handle some of the following passages that I have inserted under this head, will perhaps be at a loss to determine in what way they are applied so as to meet the demands of this particular doctrine, and I should overstep the bounds of my present design if I should attempt to detail all the particulars; however, it will not be amiss for me here to say that those quotations from Proverbs and Colossians, are used to establish the idea as follows: All having sinned, all will have to suffer the punishment or penalty of the law of God, and that obedience to the gospel does not mitigate this punishment; hence it is inferred that this punishment will be exclusively inflicted during this state of probation. It will be, I opine, easily perceived that such an idea is fraught with contradiction and absurdity.

THOUGH hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered. Pr. xi. 21. See also Pr. xvi. 5.

BEHOLD, the righteous shall be recompensed in the earth: much more the wicked and the sinner. Pr. xi. 31.

BECAUSE the palaces shall

be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of wild flocks. Is. xxxii. 14.

31 For the Lord will not cast off forever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict willingly, nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of the Most High,

36 To subvert a man in his cause, the Lord approveth not.

37 Who is he that saith, and it cometh to pass, when the Lord commandeth it not?

38 Out of the mouth of the Most High proceedeth not evil and good? La. iii.

THE soul that sinneth it shall die. Eze. xviii. 4. See verse 20.

For I have no pleasure in the death of him that dieth, saith the Lord God. Eze. xviii. 32.

I WENT down to the bottoms of the mountains; the earth with her bars was about me forever. Jon. ii. 6.

HE that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Jno. iii. 36.

37 ALL that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out.

38 For I came down from

heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. Jno. vi.

AND I, if I be lifted up from the earth, will draw all men unto me. Jno. xii. 32.

WHILE I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. Jno. xvii. 12.

8 BUT what saith it? the word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved. Ro. x.

IF any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 1 Co. iii. 15.

THEREFORE judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 1 Co. iv. 5.

For as in Adam all die, even so in Christ shall all be made alive. 1 Co. xv. 22.

42 So ALSO is the resurrection of the dead. It is sown in corruption: it is raised in incorruption:

43 It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 1 Co. xv.

THAT in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth: even in him. Ep. i. 10.

10 THAT at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Ph. ii.

BUT he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. Col. iii. 25.

3 For this is good and acceptable in the sight of God our Savior;

4 Who will have all men to be saved, and to come unto

the knowledge of the truth. 1 Ti. ii.

FOR therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe. 1 Ti. iv. 10.

SOME men's sins are open beforehand, going before to judgment; and some men they follow after. 1 Ti. v. 24.

THE Lord is not slack concerning his promise, as some men count slackness, but is long suffering, to us ward, not willing that any should perish, but that all should come to repentance. 2 Pe. iii. 9.

YEA, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place? Ec. vi. 6.

22 Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear. Is. xlv.

ALL things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Mat. xi. 27.

URIM AND THUMMIM BREASTPLATE AND EPHOD.

ONYX-STONES, and stones to be set in the ephod, and in the breastplate. Ex. xxv. 7.

AND thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's

be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of wild flocks. Is. xxxii. 14.

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URIM AND THUMMIM BREASTPLATE AND EPHOD.

ONYX-STONES, and stones to be set in the ephod, and in the breastplate. Ex. xxv. 7. AND thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's

heart, when he goeth in before the Lord. Ex. xxviii. 30. See whole chap.

ALSO he put in the breastplate the Urim and the Thummim. Le. viii. 8. See also Nu. xxvii. 21.

AND when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. 1 Sa. xxviii. 6.

7 AND David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David inquired at the Lord, saying, shall I pursue after this troop? 1 Sa. xxx.

AND the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim. Ezr. ii. 63. See also Ne. vii. 65.

AND of Levi he said, let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah. De. xxxiii. 8.

WASHING OF FEET.

4 HE [Jesus] riseth from supper, and laid aside his garments; and took a towel, and girded himself:

5 After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Jno. xiii.

9 LET not a widow be taken into the number under

threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. 1 Ti. v. See Lu. vii. 37, 38.

ZION FOR THE MILLENNIUM.

Note to the Reader.—This subject is immediately connected with the "Millennium," "Gathering of Israel," "Book of Mormon," "Ensign," &c., "Second Coming of Christ," &c. &c.

13 THOU shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favor the dust thereof.

15 So the heathen shall fear the name of the Lord, and all

the kings of the earth thy glory.

16 When the Lord shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for

the generation to come ; and the people which shall be created shall praise the Lord.

19 For he hath looked down from the height of his sanctuary ; from heaven did the Lord behold the earth ;

20 To hear the groaning of the prisoner, to loose those that are appointed to death ;

21 To declare the name of the Lord in Zion, and his praise in Jerusalem ;

22 When the people are gathered together, and the kingdoms, to serve the Lord. Ps. cii.

3 AND it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem :

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.

5 And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. Is. iv.

THEN the moon shall be confounded, and the sun ashamed, when the Lord of

hosts shall reign in mount Zion, and in Jerusalem, and before his ancients, gloriously. Is. xxiv. 23.

1 ARISE, shine ; for thy light is come, and the glory of the Lord is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : they shall bring gold and incense ; and they shall show forth the praises of the Lord.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who are these that fly as a cloud, and as the doves to their windows ?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee.

11 Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the

milk of the Gentiles, and shalt suck the breasts of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting night, and thy God thy glory;

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time. Is. lx.

1 BUT in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the

hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever.

6 In that day, saith the Lord, I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even forever.

8 And thou, O tower of the flock, the strong-hold of the daughter of Zion, unto thee shall it come, even the first

dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now, why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon: there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion: for I will make thy horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Mi. iv. See also Is. ii.

AND it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Joel, ii. 32.

14 So THE angel that communed with me said unto me, Cry thou, saying, thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy.

* * * *

17 Cry yet, saying, thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. Zec. i.

Location of Zion described.

2 BEAUTIFUL for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For lo, the kings were assembled, they passed by together.

5 They saw it, and so they marvelled; they were troubled, and hasted away.

6 Fear took hold upon them there, and pain as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it forever. Selah.

9 We have thought of thy loving-kindness, O God, in the midst of thy temple.

10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice,

let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. Ps. xlvi.

3 SURELY I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, nor slumber to mine eyelids,

5 Until I find out a place for the Lord, an habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephrata: we found it in the fields of the wood.

7 We will go into his tabernacle: we will worship at his footstool.

8 Arise, O Lord, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy. * *

13 For the Lord hath chosen Zion; he hath desired it for his habitation.

14 This is my rest forever: here will I dwell; for I have desired it.

15 I will abundantly bless her provision: I will satisfy her poor with bread.

16 I will also clothe her priests with salvation, and her saints shall shout aloud for joy. Ps. cxxxii.

1 FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness

thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

5 For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. * * *

10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, behold, thy salvation cometh; behold, his reward is with him, and his work before him.

12 And they shall call them the holy people, the redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken. Is. lxii. See "Ensign," &c. Is. xviii. 1—3.

Miscellaneous Passages on this Subject.

SING praises to the Lord, who dwelleth in Zion: declare among the people his doings. Ps. ix. 11.

THAT I may show forth all the praise in the gates of the daughter of Zion: I will rejoice in thy salvation. Ps. ix. 14.

OH that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. Ps. xiv. 7. See also Ps. liii. 6.

35 FOR God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein. Ps. lxxix.

IN Salem also is his tabernacle, and his dwelling-place in Zion. Ps. lxxvi. 2.

1 His foundation is in the holy mountains.

2 The Lord loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon to them that know me: behold, Philistia, and Tyre, with Ethiopia; this man was born there.

5 And of Zion it shall be said, this and that man was born in her: and the Highest himself shall establish her.

6 The Lord shall count, when he writeth up the people, that

this man was born there. Se-
lah.

7 As well the singers as the
players on instruments shall
be there; all my springs are
in thee. Ps. lxxxvii.

THE Lord is great in Zion,
and he is high above all the
people. Ps. xcix. 2.

1 THE Lord said unto my
Lord, sit thou at my right
hand, until I make thine ene-
mies thy footstool.

2 The Lord shall send the
rod of thy strength out of
Zion: rule thou in the midst
of thine enemies.

3 Thy people shall be wil-
ling in the day of thy power,
in the beauties of holiness
from the womb of the morn-
ing: thou hast the dew of
thy youth. Ps. cx.

THEY that trust in the Lord
shall be as Mount Zion,
which cannot be removed,
but abideth forever. Ps.
cxxv. 1.

THE Lord shall bless thee
out of Zion: and thou shalt
see the good of Jerusalem all
the days of thy life. Ps.
cxxviii. 5.

LET them all be confound-
ed and turned back that hate
Zion. Ps. cxxix. 5.

As THE dew of Herman,
and as the dew that descend-
ed upon the mountains of
Zion: for there the Lord
commanded the blessing, even
lifeforevermore. Ps. cxxxiii. 3.

THE Lord, that made hea-
ven and earth, bless thee out
of Zion. Ps. cxxxiv. 3.

THE Lord shall reign for-
ever, even thy God, O Zion,
unto all generations. Ps.
cxlvi. 10.

PRAISE the Lord, O Jeru-
salem; Praise thy God, O
Zion. Ps. cxlvii. 12.

ZION shall be redeemed
with judgment and her con-
verts with righteousness. Is.
i. 27.

BEHOLD I and the children
whom the Lord hath given
me, are for signs and for
wonders in Israel, from the
Lord of hosts, which dwelleth
in Mount Zion. Is. viii. 18.

WHAT shall one then an-
swer the messengers of the
nation? that the Lord hath
founded Zion, and the poor
of his people shall trust in it.
Is. xiv. 32.

IN that time shall the pre-
sent be brought unto the Lord
of hosts of a people scattered
and peeled, and from a peo-
ple terrible from their begin-
ning hitherto; a nation meted
out and trodden under foot,
whose land the rivers have
spoiled, to the place of the
name of the Lord of hosts, the
Mount Zion. Is. xviii. 7.

THEREFORE thus saith the
Lord God, behold. I lay in
Zion for a foundation, a stone,
a tried stone, a precious cor-
ner stone, a sure foundation:
he that believeth shall not
make haste. Is. xxviii. 16.
See "Book of Mormon." Is.
xxix. 8.

THE Lord is exalted; for
he dwelleth on high: he hath
filled Zion with judgment and
righteousness. Is. xxxiii. 5.

THE sinners in Zion are
afraid; fearfulness hath sur-
prised the hypocrites: Who
among us shall dwell with
devouring fire? Who among
us shall dwell with everlast-

ing burning? Is. xxxiii. 14. See 20th verse. Also xxxiv. 8.

AND the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Is. xxxv. 10.

O ZION, that bringest good tidings, get thee up into the high mountain. Is. xl. 9.

THE first shall say to Zion, behold, behold them: and I will give to Jerusalem one that bringeth good tidings. Is. xli. 27.

BUT Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Is. xlix. 14.

3 FOR the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 Hearken unto me, my people, and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgments to rest for a light of the people. Is. li.

AND I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion thou art my people. Is. li. 16.

1 AWAKE, awake; put on thy strength, O Zion; put on

thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean.

2 Shake thyself from the dust, arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the Lord, ye have sold yourselves for nought; and ye shall be redeemed without money.

* * * *

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Is. lii.

AND the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. Is. lix. 20.

THY holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Is. lxiv. 10.

WHO hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children. Is. lxvi. 8.

6 THERE shall be a day, that the watchmen upon the Mount Ephraim shall cry,

arise ye, and let us go up to Zion unto the Lord our God.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for oil, and for the young of the flock, and of the herd: and their souls shall be as a watered garden; and they shall not sorrow any more at all. Je. xxxi.

4 In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God.

5 They shall ask the way to Zion, with their faces thitherward, saying, come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. Je. i.

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. Joel, ii. 1.

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Joel, ii. 15.

BE glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. Joel, ii. 23.

16 THE Lord also shall

his voice from Jerusalem: and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

21 For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion. Joel iii.

BUT upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. Ob. 17.

DELIVER thyself, O Zion, that dwellest with the daughter of Babylon. Zec. ii. 7. See 10th verse.

2 THUS saith the Lord of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain. Zec. viii.

1 AND I looked, and lo, a Lamb stood on the Mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard

the voice of harpers harping for they are virgins. These with their harps: are they which follow the

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

5 And in their mouth was found no guile; for they are without fault before the throne of God. Re. xiv.

4 These are they which were not defiled with women;

ZION AT JERUSALEM.

NEVERTHELESS David took the strong-hold of Zion: the same is the city of David. 2 Sa. v. 7. See also 1 Ki. viii, 1; also 1 Ch. xi. 5; also 2 Ch. v. 2.

YET have I set my king upon my holy hill of Zion. Ps. ii. 6.

Do GOOD in thy good pleasure unto Zion: build thou the walls of Jerusalem. Ps. li. 18.

BLESSED be the Lord out of Zion, which dwelleth at Jerusalem. Ps. cxxxv. 21.

1 BY the rivers of Babylon there we sat down; yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that car-

ried us away captive required of us a song; and they that wasted us required of us mirth, saying, sing us one of the songs of Zion. Ps. cxxxvii.

WHEREFORE it shall come to pass, that, when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. Is. x. 12.

AS YET shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem, Is. x. 32.

FOR the people shall dwell in Zion at Jerusalem. Is. xxx. 19. See Is. xxxi. 4, 9.

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APPENDIX.

AN EPITOME OF ECCLESIASTICAL HISTORY,

IN WHICH THE TIMES AND DATES OF THE MOST IMPORTANT EVENTS THAT HAVE TRANSPIRED IN THE CHRISTIAN CHURCH, FROM THE BIRTH OF CHRIST TO THE PRESENT TIME, ARE GIVEN.

BY THE AUTHOR OF THE SYNOPSIS, &c.

INTRODUCTION.

Two objects I have in view throughout the following pages, which are as follow : to give the times and dates of each important event that has transpired in the Christian Church from the birth of Christ to the present time ; and also, to show that the prophecies relating to the falling away or apostacy of the Church, and the setting up of the *man of sin*, have been fulfilled.

In mentioning the times and dates of the most important events, the names of the Bishops of the Sec of Rome are given ; the names of the most noted theological writers of the first seven centuries are likewise mentioned ; also the names of the various sects and reformers that have dissented from the mother Church, and the times when are given. Upon the subject of the apostacy, are mentioned the introduction of pagan rites and ceremonies into the Christian Church, the amalgamation of heathen philosophy with the doctrine of Christ, the usurpation of the Popes, and the various changes which the order of the Church underwent. Thus showing that the condition of the Christian portion of the world is parallel with the Jews ; both having broken the covenant of God, and are in a state of apostacy : hence, it will be seen that the position taken by the Latter-day Saints is a consistent one, which is, that inasmuch as the world is in a state of apostacy, it is not only reasonable and consistent, but indispensably necessary, that the Lord should give revelations again, renew the covenant or gospel dispensation, and restore the holy priesthood, which has been taken from men in consequence of the apostacy.

This work does not purport to be an extensive history of the Church, or to give the whole connecting train of circumstances which led to the apostacy, &c. ; but is more like a chronological table ; and is particularly designed to instruct those who are not extensively acquainted with the history of the Church. It is often the case that we hear individuals relating some historical account, when they are entirely dependent upon others (who perhaps obtained their information from hearsay,) for the truth of their assertions : and it is often the case that by thus venturing an assertion a sad mistake is made and they subject themselves to ridicule. This difficulty may be in a great degree, if not entirely, avoided by a careful perusal of the following pages ; and at the same time a person has not a voluminous book to search through, to find that which at the moment is most needed.

Great care has been taken in compiling such ideas and historical accounts, as are particularly useful to the Elders of the Church of Jesus Christ of Latter-day Saints.

This work has been principally compiled from the following histories : Rev. Wm. Gahan's Church History, *Catholic* ; Dr. Mosheim's Church History, *Protestant* ; Dr. Milner's do. do. ; Wm. Jones's do. do. ; Dr. Clark ; Tytler's Elements of History, and Marsh's Church History. And I, feeling perfectly safe, insure all into whose hands this work may fall, that the following accounts do not vary from the most authentic historians more than one historian varies from another ; and it is known to those who are well acquainted with Church history, that the best of historians differ a little on some points.

FIRST CENTURY.

STATE OF THE WORLD AT THE BIRTH OF CHRIST.

Condition of the Jews at this Period.

The Jews, although they were the elect or chosen people of God to be the repositories of his knowledge, had often exhibited an extraordinary rebellious disposition, and at times incurred the most severe displeasure and wrath of the Almighty. Yet they ever had a most profound reverence for their prophets who had long before passed from this stage of action ; but strange to tell, they sometimes had a most bitter aversion to those present among them, and often stoned and otherwise maltreated them : hence it was frequently the case, that their real worth and the merit of their productions were not discovered until they were dead.

At the time our Savior made his appearance among them, their condition was a sad one. For several hundred years previous, they had been left almost entirely without the aid of immediate revelation to guide them. Prophets had in a great degree ceased to salute their ears with the voice of in-

spiration; the consequence was, they were left like a ship on the boisterous ocean without a helm. Their learned doctors had taken the liberty to put their own private interpretations upon various passages of the law and the prophets—and they differed in opinion: hence the populace were divided into numerous factions; and the frenzy of religious strife increased to such an extent, that the result was countless tomes of controversy, intestine commotions, and civil broils. The sects that were the most numerous at this period, were the Pharisees, Sadducees, and Essinees; but for particulars concerning their doctrine, consult Josephus, and other historians upon this subject.

It is true, they retained an attachment to Moses and the prophets; but the spark of vital religion was so far extinguished, that they did not discern the difference between Christ and an impostor. And, although they were in constant expectation of his appearance, yet with an air of self-righteousness and dignity, they looked for him to come in the way they had marked out, and to acknowledge their works: that is, with great splendor, and with sufficient power to break the Roman yoke, and restore the kingdom to Israel, ride triumphant over his enemies, and acquiesce in their religious opinions. These being their most sanguine expectations, they could not stoop so low as to receive the meek and quiet Jesus, who associated with illiterate fishermen of Galilee, and whose humble parentage contributed still more to render him odious in the minds of the people, and who had so little thirst for conquest by the force of arms.

It is evident they overlooked the prophecies that relate to his first advent, and fixed their expectations upon the fulfillment of those that describe his second appearance.

According to Bosseut, bishop of Dauphin, it is related in the Talmud, that many of the Jews were of opinion that two great prophets or Messiahs would arise. The bishop relates this account in his own words, in such a manner that he subjects it to ridicule and contempt.* But the truth of the matter seems to stand thus: The Jews were, and are at present, looking for, what we term, the second advent of Christ, instead of the first, and that when he comes, great power and glory will attend him, and that he will break the yoke of oppression from off the house of Israel, and establish the kingdom that it may stand forever. One of the principal works preparatory to this, is the gathering of Israel; and in order to do this, the Lord will raise up a great prophet like Moses, to be the leader of Israel, and to be instrumental in preparing the way before the coming of the Lord. In this respect the Jews looked for two prophets, the one, the Messiah himself, and the other a great prophet to pre-

* See Bosseut's Universal History, vol. 2d, page 102, London edition.

pare the way before him. I see no inconsistency in this idea; for it is abundantly established by the testimony of the prophets. The circumstance of John the Baptist going before to prepare the way for Christ, is typical of what is to take place before his second advent. Some are of opinion that the Jews alluded to this prophet when they interrogated John the Baptist thus: "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" Jno. i. 25. There are three persons mentioned, and it is argued that the latter is the one that the Lord will raise up in the latter days. It is equally evident, that the ancients expected that this prophet would arise out of the tribe of Joseph. The following passages in no small degree favor this idea. See De. xxxiii. 17; Ps. lx. 7; Je. xxxi. 9; Eze. xx. 34—37.

Gentile Philosophy and Mythology.

A great part of the world was subject to the Roman empire, when Christ made his appearance incarnate upon earth, which happened during the reign of Augustus Cæsar, who was extremely tenacious for undue power and opulence; who being actuated by these incentives resorted to artifice and bloodshed to satisfy his rapacious appetite, which he so far succeeded in accomplishing, that even the venerable senate were really reduced to a state of servile submission. The ambitious lust for conquest and dominion, which was the predominant passion of the Roman people, together with the oppressive proceedings of the publicans, by whom the taxes were levied, were occasions of perpetual tumults, and insupportable grievances. With these exceptions the world was in a greater state of peace than it had been in ages before and after; and it may be justly termed, as Dr. Mosheim observes, the "*Pacific Age.*"

Yet, the history of this age presents a most horrid picture of darkness, which the philosophy and mythology of the Gentiles had thrust the world into. Every species of vice, moral turpitude, and corruption of manners was nourished by vain philosophy, and fostered by the superstitious rites of heathenism. Wars had in a great measure ceased, the people had retired to a more private life, and indulged themselves in practices that violated every principle of virtue, which it seems were not only in accordance with, but constituted a part of the rights of their supercilious worship.

Some of the philosophic sects of the Greeks and Romans that were in existence at this period, are as follow.

THE DISCIPLES OF EPICURUS, called EPICUREANS, were quite numerous, who contended that the universe arose out of a fortuitous concurrence of atoms. They hesitated to absolutely deny the existence of a Supreme Being or

plurality of gods; but maintained that they were totally indifferent and unconcerned about all human affairs, or rather unacquainted with them; that the souls of men are born to die; that all things depend upon, and are determined by accident; that in every thing voluptuous gratification was to be sought after as *the chief good*; and even virtue itself was to be pursued only inasmuch as it might minister at the shrine of pleasure. The only restraint that the votaries of this system imposed on themselves, arose out of a desire at all times to avoid disease; and ever since the term *Epicure* has been the opprobrium thrown upon every character in whom excess and sensual indulgence are found to meet.

THE ACADEMICS seem to have differed but little, and to have embraced a modified system of the Epicureans, but entertained maxims of an equally lax and pernicious tendency with them. It is said that this sect fell into disrepute, and was much neglected before the days of Cicero; who, it is said, revived it at Rome a short time before the birth of Christ.

THE PERIPATETICS, who held to the doctrine to which Aristotle probably gave birth, acknowledged the existence of a God; yet, they believed that his nature resembled the moving principle in a piece of machinery, and that he was unconscious or regardless of human affairs. They admitted the obligations of morality; but whether or not they acknowledged the immortality of the soul is uncertain.

THE STOICS assigned to the Deity somewhat greater majesty and influence than the disciples of Aristotle, yet they denied the eternal existence of the soul.

THE PLATONISTS, or followers of Plato, who by some historians are looked upon as superior to all the Grecian philosophers, made the highest advances in knowledge, yet their system had its defects. They considered the Deity as Supreme Governor of the universe, a being of the highest wisdom and power, and totally unconnected with any material substance. They taught that the soul was immortal and incapable of death, and gave the strongest encouragement to virtue, and equally discountenanced vice by holding forth the prospect of a future state of rewards and punishments.

THE ECLECTICS took their leading principles from Plato, with which they however intermixed some of the tenets of the Pythagoreans.*

Oriental Philosophy.

It is the opinion of many of the most approved historians, that the Oriental philosophy originated either in Chaldea

* For further information concerning these sects, see Jones' Church History; Mosheim's do.

or Persia, and that it was formed into a regular system by Zoroaster, but ancient history is so indefinite, that it is difficult to determine what their precise tenets were. They honored themselves with the pompous title of *gnosis* or science, i. e. the way to the true knowledge of the Deity.

It appears from what little is left on record concerning this system of philosophy, that the leading principle of this doctrine was, that all things are derived from two common governing causes: the one the author of all good, the other of evil: the former the source of light, of mind, and of spiritual intelligence; the latter that of darkness and matter with all its grosser incidents. Between these they supposed a perpetual war was carried on. The most intelligent part of the Persians asserted that there was one Supreme God to whom they gave the name of MYTHRA, and that under him were two inferior deities, the one called *Oromasdes*, the author of all good; the other *Ariman*, the cause of all evil. It is supposed that they borrowed some of their notions from the Platonists, from the fact that many of the Platonic philosophers went into Asia, at the time of their dispersion from the Alexandrian school in the reign of Ptolemy Physcon.

These philosophers were divided into many sects, and gave different appellations to their deities. Some maintained that there were two deities, one having the pre-eminence or being superior, whom they who were acquainted with the Greek language called BUTHOS, alluding to the vastness of his excellence; and the space which he inhabits they called *Pleroma*. The other who they said was the *Creator*, being driven from the abode of Deity, or commissioned by him for the purpose of arranging the universe or reducing it to its present form, they called DEMIURGUS. These notions were spread throughout the greater part of Asia and Africa, and there is little room left to doubt, that the heretical sect of Gnostics formed their tenets by amalgamating this philosophy with the principles of Christianity.

Of Religion.

It is scarcely worth while to make any remarks upon the various systems of heathen religion that were extant at the appearing of Christ, for the Bible abounds with information concerning the multiplicity of deities, or rather idols and imaginary gods, that were worshiped, which afford us examples of the depravity of the human heart, and the inclination to turn from the Lord. Indeed, at this time a spiritual darkness hovered over the world: hence the heralds of the gospel sent forth by Christ, not only had to stem the torrent of the popular prejudice of their own na-

tion; but to brave the blended ignorance and superstition of the heathen world, and valiantly defend the principles of the gospel when arraigned as being in opposition to the various systems of vain philosophy then extant.

Doctrine and Order of the Primitive Church.

Christ having risen from the dead, appeared to his disciples, and charged them as follows: "Go ye into all the world, and preach the gospel unto every creature, and he that believeth and is baptized shall be saved; he that believeth not shall be damned," &c. They were not, however, to execute this mission until they were endowed with power from on high: for this purpose, Christ commanded them to tarry at Jerusalem until it was done, which was accomplished on the day of Pentecost. The disciples being filled with the Holy Ghost, Peter, who had the keys of the kingdom, arose and set before those present the gospel, in which are contained the conditions of salvation; which are faith in Christ, repentance and baptism for the remission of sins; and on condition of compliance with these principles, he promised the gift of the Holy Ghost. And it is probable that the first church was organized at Jerusalem about that time.

The sacred writers of this period give us no account of any such order as the catechuman or probationary state; neither is it at all probable, that any such order was then thought of. Neither can it be substantiated that the apostles ever taught or approved of the numerous pagan external rites and ceremonies that were in a future period blended with the true order of the church. The organization of the church consisted of apostles, prophets, elders, bishops, &c.; but the scriptures give us no authority to say that a bishop was the chief or head officer of the church. Neither do we find anything in the order of the New Testament church, that in the least resembles the popish hierarchy. The apostles confined themselves to the plain and pure principles of the gospel that were instituted by Christ, and considered them sufficient without the addition of the pagan rites, and supercilious dogmas of corrupt men.

As the good work spread there were many other apostles ordained besides those who were ordained by Christ. And if we credit the apostles, we have not the slightest reason to suppose that baptism was administered to any other than adults, nor in any other way but by immersion, without a variation. Dr. Mosheim says: "The sacrament of baptism was administered in this century without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."* After baptism the candidate received

* See Mosheim's Church History, vol. 1st, page 46, Baltimore edition.

the Holy Ghost and confirmation, by the imposition of hands by the apostles and others qualified for that purpose. The Holy Spirit was diffused among the apostles, elders, and saints in general; so that the gifts of prophecy, healing the sick, speaking new tongues or languages, interpretation of tongues, discerning of spirits, working miracles, seeing visions, receiving revelations, and having the administration of angels, were the particular enjoyments of the faithful.

And it does not appear that God ever intended to withdraw these gifts from his people, unless they apostatized; at all events, as long as men dwell in this probationary state, and need the grace and power of God to assist them, that they may come off victorious or triumphant. Thus was the gospel taught and its gifts enjoyed in purity; and certainly at no time since has the church exhibited a greater degree of perfection; but on the contrary, as we draw the curtain of futurity, and trace the footsteps of the church, we find that it is like entering a subterraneous cavern, as we advance light decreases; so it is, when we trace the church, we find ourselves in the mist of spiritual darkness, in which there is a heterogeneous mass of paganism, vain philosophy, political rites, and fragments of Christianity, compounded or thrown together; and professed Christians glutting themselves with conquest, power, blood, rapine, and satisfying their nefarious appetites, and ascribing to God the authorship, or rather the instigation of such blasphemous procedure.

The primitive church maintained the divinity of Christ. It is also abundantly evident that Peter, James, and John, who were favored by Christ with the privilege of being with him in the more private part of his life, held the keys of the kingdom: yet Peter was the chief or president, prophet, ruler, seer, and revelator of the church. Paul says, they seem to be pillars (in the church.) Some suppose, and no doubt justly, that Moses, Elias, and Christ when he was transfigured, formed a sufficient quorum, and conferred the keys of the kingdom at that time. Again, it is possible that they ordained successors; but it is not absolutely certain.

Of Things in General in This Century.

In the year of our Lord 29 or 30, Christ was baptized, and commenced his mission. In the year 33 he was crucified, fifty days after which, the day of Pentecost took place, at which time the disciples of Christ were endowed with power from on high. Do. 35, Paul was converted, and soon commenced his ministry to the Gentiles. About this time, or but a short time previous, Peter preached the gospel to Cornelius and his household. Dr. Milner says, that churches were organized among the Gentiles in the year

40. The apostles and other ministers of the gospel about this time dispersed, preaching the word and establishing branches of the church throughout Asia, Europe and Africa.

Historians generally agree that all the apostles, with the exception of St. John the Revelator, suffered martyrdom. James the Great and brother of John, after having preached the gospel in many different parts, returned to Jerusalem, where he was slain in the year 43, in that dreadful persecution that the saints suffered under the reign of Herod Agrippa. St. James the Less and brother of the Lord, who was called *the just man* by the Jews, was martyred at Jerusalem in the year 62. St. Andrew was crucified at Patræ in Achaia, and it is the common opinion that his cross was in the form of the letter X, composed of two pieces of timber crossing each other obliquely in the middle. St. Thomas suffered martyrdom at Calamina, or Meliapor, in the peninsula on this side of the Ganges, on the coast of Coromandel.

St. Philip, the apostle, is said to have been crucified at Hierapolis in Phrygia. St. Bartholomew, who is believed by some to have been the same with Nathaniel, was flayed alive and then crucified at Albanus in Great Armenia. St. Matthew, as Venantius Fortunatus relates, suffered martyrdom at Nadabar, a city in Parthia. St. Simeon is said to have been crucified in Persia, at the instigation of some idolatrous priest. St. Jude, surnamed Thaddeus, is said to have been tied to a cross and shot to death with arrows, at Ararat, in Armenia. St. Matthias, who was chosen to fill the place of Judas, was stoned and then beheaded at Colchis. St. Peter, and St. Paul, as Eusebius, St. Epiphanius, and St. Prudentius affirm, were condemned by Nero, scourged, and then Peter was crucified with his head downward, and Paul was beheaded, near the Ostian gate, on the 29th of June in the year 67.

St. Clement, of Alexandria, says, that in the year 51, all the apostles were assembled at Jerusalem, and held a general council to determine the question about circumcision. About the year 64, Nero set Rome on fire, and attributed it to the Christians, in order to exasperate the populace against them. He then carried on his atrocious persecution, which is termed the first general heathen one.

About the year 67, the wars of the Jews began, and in the year 70, Jerusalem was taken and destroyed by Titus, and the Roman army. On the 17th day of July of the same year, it is said that the daily sacrifice ceased for the first time, there being no one to administer it.

In the year 94 or 96, in the reign of Domitian, the second general persecution commenced. About this time, St. John was thrown into a caldron of boiling oil, but being miraculously preserved, was afterward banished to Pat-

mos, where he wrote his Revelations. In the year 96 or 98, St. John was liberated from Patmos, and went to Ephesus, where it is supposed he wrote his Gospel and three epistles: here ancient writers leave him; and at which place modern writers have conjectured that he died a natural death.

Chronologists differ with regard to the dates of the successors of St. Peter in the See of Rome in this century. According to Gahan, Linus was appointed or ordained as the successor of St. Peter, about the year 66, and according to the learned Bishop Pearson, the successors of Linus in this century were, Anacletus, Clement, Evaristus, and Alexander.

Chronological Arrangement of the Books of the New Testament, and the places where written.

<i>Books.</i>	<i>Where Written.</i>	<i>Time When.</i>
Matthew,	At Judea,	A. D. 38
Mark,	Rome,	64
Luke,	Greece,	63 or 64
Acts,	Rome,	63 or 64
Romans,	Corinth,	58
1 Corinthians,	Ephesus,	56
2 Corinthians,	Macedonia,	57
Galatians,	Corinth,	52
Ephesians,	Rome,	61
Philippians,	Rome,	62
Colossians,	Rome,	62
1 Thessalonians,	Corinth,	52
2 Thessalonians,	Corinth,	52
1 Timothy,	Macedonia,	56
2 Timothy,	Rome,	61
Titus,	Macedonia,	56
Philemon,	Rome,	62
Hebrews,	Rome,	63
James,	Judea,	61 or 62
1 Peter,	Rome,	64
2 Peter,	Rome,	65
Jude,	Unknown,	64
Apocalypse,	Patmos,	94
John's Gospel,	Ephesus,	96
John's 3 Epistles,	Ephesus,	98

Heretical Sects of this Century.

Dr. Mosheim is of opinion that the principal heresy that existed in this century, was that of the Gnostics, who are accused by the ancient writers of having united or compounded the Oriental philosophy with some of the doctrines of Christianity. The Gnostics maintained that the principles of the oriental philosophy, that we have before mentioned, were in the main correct: they also asserted that Christ was a divine being, yet not co-equal with the Father; but merely the Son of God, and that he came into this world for no other purpose than to destroy the corrupt influences of tyrants of flesh, and wicked spirits.

They are said to have been divided into several different sects; viz. the followers of Dositheus, a Samaritan; of Simon Magus or Simon the Magician, who is supposed by some historians to be the founder of the Gnostic heresy; of Menander, a Samaritan; of Cerinthius, otherwise Cerinthians; and the Nicholaitians, whom St. John in his Apocalypse mentions.*

There were several apostates that perverted the principles of Christianity in no small degree, and formed parties, but to what extent, it is not easy for us to determine at this distant period.

It appears that Cerinthius formed his doctrine to meet the traditions of the Jews; for this reason many of that people fell in with his views, which increased the strength of the sect to no inconsiderable amount. Many of the modern historians reproach the Cerinthians for having believed the doctrine of the Millennium, or that Christ will personally reign on the earth a thousand years.

It is said that the rise of the Nazarenes and Ebionites may be dated in this century; but we shall speak of them more particularly hereafter.

SECOND CENTURY.

Bishops of Rome, or Successors of Peter.

(The dates denote the time of their decease.) Xystus or Sixtus, 127. Telesphorus, 138. Hyginus, 150. Pius I., 153. Anicetus, 162. Soter, 172. Eleutherius, 185. Victor, 196.

Theological writers of this century, were St. Justin, who wrote a dialogue in which he advocates the divinity of Christ, and several apologies to the Roman emperor and Senate; St. Quadratus; St. Clement, of Alexandria; St. Aristides, of Athens; St. Hegisypius; St. Melito, bishop of Sardis, in Lydia; Theopolis, of Antioch, who was the first to make use of the word *trinity* to express the distinction of the persons in the Godhead; Tertullian, Irenæus, and others of inferior rank.

Trajan was emperor of Rome at the commencement of this century, and although historians say he was more mild than many of his predecessors, yet he suffered what is termed the third persecution to be carried on against the Christians, which they endured for several years.

The fourth persecution commenced in the year 166, under the reign of Marcius Antoninus. During these persecutions thousands of the Christians were martyred, and among them were the renowned fathers of the church of this age;

* Re. ii. 15.

Ignatius, bishop of Antioch; St. Simeon, bishop of Jerusalem; St. Clement, bishop of Rome; St. Polycarp, bishop of Smyrna, who was ordained by John, was burned, but the fire not taking effect he was despatched with the sword. The ancient Christians considered him a prophet; St. Justin Martyr, and St. Pothinus, bishop of Lyons, were also martyred during these dreadful persecutions.

There were many miracles performed in this century, so much so, that the writers of it attribute the rapid progress of the gospel in part to them.* St. Irenæus testifies that in his day the Christians, by the gift of God, cast out devils, healed the sick, raised the dead, and performed miraculous works in the name of Christ, in all parts of the world.†

It is abundantly evident that the affairs of the church underwent quite a change in this century; for instead of that plainness and simplicity that reigned among the saints in the days of the apostles, men now began to corrupt the pure principles of the gospel. Philosophers, and the learned, began to look into and embrace the Christian faith, and in order to throw off the odium that was so freely lavished upon the Christians, they by degrees amalgamated the pure principles of the gospel of Christ, with the mysterious heathen philosophy, and in some instances with Judaism, in order to accommodate Christianity to the foolish superstitions of the age; and partly because they had a particular regard for the supercilious notions they had imbibed from their youth. This unnatural union formed a curious order of mysticism. Paul says, that this mystery of iniquity had already commenced in his day. Indeed, the perfection of the church was at its zenith in the days of the apostles, and like the day after the sun has passed the meridian, night approaches and darkness fast hastens till surrounding nature is shrouded in it: so in proportion as the church became corrupt the Lord withdrew his Spirit from them, and consequently miracles ceased to be wrought; and Christianity was at length made to bow so far to the shrine of paganism, that an imaginary compromise was effected. So much of this work, as was not done in one century, was effected in the succeeding ones.

Baptism was administered by immersion in this century.‡ St. Justin, speaking of the Lord's supper, says: "No one is allowed to partake of this food, but he that believes our doctrine to be true, and has been baptized in the laver of

* This affords sufficient evidence that Christ did not intend to limit the signs that were for the believer to the age of the apostles, but rather to fulfill his promise. "These signs shall follow them that believe" (in all the world.) See Mosheim's Church History, vol. 1st, page 52; Gahan do. on this century.

† See Gaban's Church History, page 76.

‡ See Mosheim's Church History, vol. 1st, p. 69.

regeneration for the remission of sins, and lives up to what Christ has taught.”

There is no trace of sprinkling or pouring either in the first or second century.

The heresies and sects that flourished in this century, were the same that have been mentioned of the first century, together with many others. Among them were the Ebionites, who were quite numerous, Nazarenes, Elasaïtes, Marcionites, Valentinians, Adamites, Cainites, Abelites, Sethites, Florinians, Serpentinians or Ephites, Manicheans or Patropassians, Artemonites, and Montanists. The majority of the foregoing sects belonged to the Gnostic tribe; and as I have only attempted to give a very brief account of the most important incidents recorded in church history, I am under the necessity of omitting the particulars of these sects.*

In the fore part of this century, arose the famous false Messiah, Caziba, who changed his name to Barchocheba, alluding to the star foretold by Balaam. He raised a standard among the Jews, and was anointed king; but Adrian sent an army against him; he was slain, and during the war five or six hundred thousand Jews perished.

In the latter part of this century flourished Celsus, a heathen writer, who vehemently opposed the Christian religion.

THIRD CENTURY.

Bishops or successors of St. Peter in the See of Rome, were Zephyrinus, 219. Callistus, 224. Urban, 231. Pontianus, 235. Anterus, 236. Fabianus, 251. Cornelius, 254. Lucius, 256. Stephen, 258. Sixtus II., 259. Dionysius, 270. Felix, 275. Eutychianus, 283. Caius Marcellinus, 296.

Theological writers that flourished during this century, were the famous Origen; Julius Africanus; Hippolytus; Gregory, surnamed Thaumaturgus, because he was a noted miracle worker; Dionysis, bishop of Alexandria; Methodius; Cyprian, bishop of Carthage; Minucius Felix; and Arnobius the African.

Septimius Severus was emperor of Rome at the beginning of this century, and about the year 202 he issued several bloody edicts against the Christians; and then followed what is termed the fifth general persecution: during which Leonidas, Origen's father, was beheaded at Alexandria. St. Separatis and his companions were beheaded at

* See Mosheim's Church History, article on "Sects and Heresies of this Century."

Carthage; Felicitas and Perpetua, females, renowned for their faith and fortitude, suffered martyrdom during this persecution. Indeed, the Roman empire was drenched with the blood of Christians during this tragic scene.

The sixth general persecution commenced about the year 236, in the reign of Maximinus, which was very severe, particularly against the bishops, and other officers of the church.

The seventh persecution commenced about the year 250, and was carried on three years by the authority of the emperor Decius. This was one of the most fiery persecutions that the Christians ever had to pass through. New methods of most horrid torture were invented, and so lingering were the torments that many had not sufficient fortitude to endure them, hence they denied their Lord and sacrificed to idols.

The eighth persecution commenced about the year 257, and was carried on under the reign of the emperor Valerian, and was continued with the utmost rigor for three years and a half.

The ninth general persecution was raised by the emperor Aurelius in the year 272; many of the most useful members of the church are said to have been destroyed during it.

In this century there was a greater amalgamation of Christianity and paganism, and the forms of the church underwent a greater change, than in the preceding one, or rather, there were more visible signs of the near establishment of the *man of sin* or *antichrist*.* Yet it seems that God had not entirely forsaken all: for according to the most approved historians, the spiritual gifts were enjoyed to a certain extent; such as the healing of the sick by the imposition of hands and prayer of faith: other miracles are said also to have been performed.†

Baptism was administered by immersion, and no mention is made of any other mode till about the middle of this century. Gahan, a Catholic historian, speaking of Novation, says: "Having embraced the faith, he continued a catechuman, till falling dangerously ill, and his life being despaired of, he was baptized in bed, *not by immersion, which was then the usual method*, but by infusion, or pouring on of water. On recovering, he received not the seal of the Lord by the hand of the bishop, says St. Pacian, that is to say, the sacrament of confirmation. Both of these defects were, by the ancient discipline of the church, bars to holy orders."‡

* See Mosheim's C. H. vol. 1st, page 84.

† See Mosheim's C. H., vol. 1st, pages 78 and 79. Also Milner's do. do., vol. 1st, pages 221 and 236. Gahan's do. do., page 105.

‡ See Gahan's C. H., page 93. Also Mosheim on this century.

This, coming from a Catholic historian, who has adopted another mode of baptism than immersion, is no small weight of testimony; although he endeavors to smooth the affair over in order to deliver Catholicism from the dilemma that this throws it into.

The laying on of hands for confirmation and reception of the Holy Ghost, was practiced in this century.*

Many attempted to unite the new system of Platonic philosophy which was revised by Ammonius, with the Christian doctrine; but none were so successful as the famous Origen: for, according to historians, his principal achievement was the formation of this union, so that the Christian system, (or what is now called Catholicism,) was a curious compound of what we have above mentioned: hence, the addition of the ridiculous pagan ceremonies, such as *image-worship, use of incense, exorcism*, and creation of new functionaries, such as sub-deacons, &c. &c. All these are said to have been introduced during this century. It is said that baptism was administered with much ridiculous ceremony, and menacing shouts of the exorcists, in order to drive away the evil spirits from the candidate.

If any person will impartially read the history of this century, he will discover that many of the superstitious notions of the Gnostic tribe, although condemned in the preceding centuries, found their way into the church in this.

Dr. Mosheim, speaking of the church during this century, says: "The face of things began now to change in the Christian Church. The ancient method of ecclesiastical government seemed in general to subsist, while at the same time, by imperceptible steps, it varied from the primitive rule, and degenerated toward the form of religious monarchy." "This change, in the form of ecclesiastical government, was soon followed by a train of vices."

Paul the hermit, who, by some historians, is placed at the head of the order of *hermits*, flourished in this century.

The notorious Porphyry, the heathen philosopher, and writer against Christianity, flourished in the middle and latter part of this century.

It is said, that the Scriptures were translated into various languages during this century. Historians say, that there were several spurious books written and attributed to the apostles. Origen is said to be the first mystifier of the scriptures; and from him grew the nefarious practice of interpreting the sacred writings, as mere allegories, and of taking detached passages as texts, and explaining them in almost every way but literal. Origen, in his *Stromata*, Book X., expresses himself in the following manner: "The source of many evils lies in adhering to the carnal or external part of Scripture. Those who do so, shall not

* See Mosheim's C. H., vol. 1st. page 91.

attain to the kingdom of God. Let us, therefore, seek after the spirit and the substantial fruit of the word, which are hidden and mysterious." "The Scriptures are of little use to those who understand them as they are written." There was in this century a warm controversy about the doctrine of the Millennium, "which had," says Dr. Mosheim, "hitherto met with no opposition." Origen is said to be among the first that opposed it, because it was incompatible with his favorite sentiments or philosophic notions. It is said that he and his disciples stopped the growing progress of this doctrine, which is as much as to say, that they opposed the favorite sentiments of Christ, the patriarchs, prophets, and all the ancient saints. There was also a contest about the baptism of infants, which shows that it was not an established doctrine. Celibacy was not enjoined upon the clergy by any decree; however, it is said, that many of the sacred order in Africa adopted the practice of keeping certain women as concubines, who had made vows of perpetual chastity; but were permitted to participate in the bed of the priest under the most solemn declarations that nothing should pass in this commerce contrary to the rules of chastity and virtue.*

Protestant historians affirm that the Bishops of Rome were not universal, or rather they were not superior in point of authority during this century.

The same sects that troubled the church in the preceding centuries, continued in this to create new troubles and foment new divisions. The new sects that arose in this century that were of any particular note, were the famous sects of Manicheans, or the followers of Manes, Hieracites, Paulianists, and Novations, or followers of Novation.

FOURTH CENTURY.

The succession of bishops in the see of Rome, were Marcellinus, 304. Marcellus, 309. Eusebius, 311. Melchiodorus, 313. Sylvester, 335. Mark, 336. Julius, 352. Liberius, 367. Damasus, 384. Siricius, 398.

The most noted ecclesiastical writers of this century, were as follow: Eusebius Pamphilus; Peter of Alexandria; Athanasius, patriarch of Alexandria; Basil the Great, bishop of Cæsarea; Cyril, bishop of Jerusalem; John Chrysostom; Epiphanius, bishop of Salamis; Gregory Nazianzen, and Gregory of Nyssa. The foregoing, with many others of inferior rank, which we shall not mention, were Greek writers; but the following were Latin: Hilary, bishop of Poic-

* See Mosheim, C. H., vol. 1st, p. 85.

† See Milner's C. H., vol. 1st, p. 256.

ters; Lanctantus; Ambrose, bishop of Milan; Jerome, a monk of Palestine; Augustin, bishop of Hippo in Africa; Optatus, bishop of Milevi in Numidia; Rufinis, presbyter of Acquilla; Philastrius; Damasius; Juvencus; Sulphitus Servius, by birth a Gaul; and Prudentus, a Spaniard.

About the year 303, in the reign of Diocletian and Maximian, the tenth and last general heathen persecution began, and lasted for several years; which, according to some historians, was more severe than any that the Christians had suffered before. It is said, that during this persecution, all the scriptures and sacred writings that could be found by the persecutors, were committed to the flames.†

Historians affirm that in this century the bounds of the church were greatly augmented, and that churches were established in many remote parts of the earth. It is said, that the celebrated Abyssinian church was founded in this century.

In the year 306, Constantine the Great was declared emperor of Rome. About the year 313, he is said to have seen a remarkable sign in the heavens of a flaming cross, after which he became a convert to the Christian faith. He favored the Christians, promoted the bishops, and to a certain extent united church and state, placed himself at the head of the church, or rather usurped the right of convoking councils and presiding in them, and of regulating in part the affairs of the church. It is also affirmed that he was not baptized, till just previous to his death, which happened in the year 337.

It would be incompatible with our present intention, to undertake to give a detailed account of all the changes and remodeling that the forms of the church underwent during this century; for indeed, if we credit Dr. Mosheim, and other eminent historians, but few vestiges of the apostolical form of government survived the age of which we now write. Scores of nonsensical pagan superstitions, rites and ceremonies, were with some modification transplanted into the church; so much so, that it is difficult to determine, with regard to the rites and ceremonies used in the church, which is the most proper appellation, *heathen* or *Christian*. In our opinion, if historians tell the truth, the former is the most applicable. The history of this century presents a doleful picture of the growing features and signs of the *man of sin*. Origenism, worshiping images, (which God even forbad the Jews to do,) using of salt at the administration of baptism, incense, use of the cross, invoking saints, carrying a block of wood in the pocket taken from the cross of some martyr, pretending that it possessed some divine properties, running about the country with a

bone and ashes of some saint, professing to perform great exploits with them, strolling through the country in search of the tombs or graves of martyrs, performing pilgrimages, use of pictures, ridiculous ceremony in saying *mass*, lighting of wax tapers, celibacy of the clergy; besides many other superstitions equally ridiculous, were sanctioned by the prelates. Indeed, the principal part of their worship consisted in this ludicrous nonsense. Thus the works of apostasy increased, and the church bent its way toward its destined fate, which the history of the future unfolds. Dr. Mosheim, speaking of this century, expresses himself thus: "The bishops began to introduce innovations into the forms of the ecclesiastical discipline, and to the ancient government of the church:" "Hence, at the conclusion of this century, there remained no more than a mere shadow of the ancient government of the church."* The Roman pontiff is said to have had a sort of pre-eminence over all other prelates in this century, probably owing to certain circumstances of grandeur and opulence, by which mortals for the most part form their ideas of pre-eminence and dignity. All the prelates of this age were clothed with gorgeous apparel; but the Roman bishop eclipsed them all.

About the year 305, the famous Antony, the patriarch of the Monks (as the Catholics call him,) concocted his scheme, and organized the Society of Monks.

This ridiculous set of fanatics, who received the immediate sanction of the Church, are said to have almost overrun the country. They wandered about in the deserts, and upon the mountains, macerated their bodies with hunger, thirst, and fatigue. They afflicted their bodies, were clad with sheepskins, and garments made of coarse hair; they wore no shoes, and slept on the ground. Some historians say that they became extremely filthy, in order to mortify their pride. Their sustenance was roots, herbs, bread and water. They fasted every day, except on Sundays and Paschal days, from morning till sunset. Numerous females or virgins are said to have dragged out a miserable life of this kind, having made vows of perpetual chastity; hence arose the abominable nunnery business. Thus was the deplorable state of the Church: surely the dumb beasts must have looked with contempt upon such depravity. O man, once the companion of angels! why hast thou so much degraded thyself!

It is probable that some few individuals detested these abominations, but were overruled by the majority; for historians say that miracles had not entirely ceased in this century. The Catholics pretend that the monks and some others performed wonders and prodigies in this century;

* See Mosheim's C. H., vol. 1st, p. 107.

but it is more than probable, these traditions were founded in superstitious imaginations. For example, St. Paulinus, speaking of miracles performed by relics, says, that there was a raging fire which had mastered all the power of human industry, but was extinguished by a little chip of the holy cross.*

Historians make no particular mention of the mode of baptism, and of confirmation in this century; but it is evident that among the various changes of the institutions of heaven, baptism shared the same fate with others.

In the fore part of this century, the notorious Arian controversy commenced. The point at issue was the doctrine of the three persons in the Godhead: the Arians contested this point. This controversy lasted for many years; and so violent grew the partisans that many lost their lives; for particulars see Dr. Mosheim, Dr. Milner, and others, on this controversy. In the year 325, the celebrated Nicene Council was held.

The sects, which sprung up in the preceding ages, transmitted their doctrine to this century. The principal new ones, were the Arians above mentioned; about the year 311, the Donatists arose. They, however, were not charged with any false doctrines; but opposition to certain decrees or decisions of the prelates. The contest lasted a great number of years, and was so severe, that many were slain in their battles; for it was becoming common to defend their religious notions with the sword. Those of inferior note were the Priscillianists, who in many respects held to the Gnostic doctrine, (some say they were a branch of the Gnostics;) their leader and founder was Priscillian of Spain; the followers of Audæus among the Goths who were reproached for believing as the prophets, Christ, and the apostles did, that God has a human form, or created man in his image and likeness. The Messalians or Euchites, Antidico-Marionites, and Collyridianes, † rose in this century.

FIFTH CENTURY.

Bishops or successors of Peter in the See of Rome, were as follow: Anastasius, 402. Innocent, 417. Zosimus, 418. Boniface I., 423. Celestine I., 432. Sixtus III., 440. Leo the Great, 461. Hilarius, 467. Simplicius, 483. Felix III., 492. Gelasius, 496. Anastasius II., 498.

The most noted ecclesiastical writers of this century, were among Greeks and Orientals; Cyril, bishop of Alexandria; Theodoret, bishop of Cyrus; Isidore of Pelusium: Theo-

* See Gahan's Church History, page 141.

† See Mosheim on the Heresies of this century.

polis, bishop of Alexandria; Palladius; Theodore of Mopsuestia; Nilus, disciple of Chrysostom, &c. &c. Among the Latins, and others, were Leo the Great; Orosius; Cassian; Maximus of Turin; Eucherius, bishop of Lyons; Pontius of Nola; Peter, bishop of Ravenna; Salvin; Prosper of Aquitaine; Marius Mercator; Vincent of Lerins; Sidonius, Apollinaris; Vigillus of Tapsus; Arnobius the younger; and Dracontius.

There were some acts of violent persecution against the Christians in this century; but it happened among the more remote barbarous nations. However, the principal part of the blood shed in this century, caused from religious prejudices; was by the various sects into which the Church was divided, defending themselves and their principles against each other. Such was the case with the Arians and Nicenians, Catholics and Donatists, Catholics and Nestorians, and Catholics and Pelagians. The history of the Church during this century, unfolds a perpetual scene of tumult and bloodshed. It was not uncommon, when a bishop was to be consecrated, for contending parties to be present, and who, in order to settle the dispute, flew to their arms, and the result was the vanquishment of one party, and the loss of many lives on both sides. There was a continued scene of rivaling each other, and striving for power. The bishop that had the greatest number under his jurisdiction, could the better enrich himself, and live in the greatest ease and opulence.

The absurdity of monkery, instead of decreasing, was swelled to an enormous rate in this century. Dr. Mosheim says, "This strange set of fanatics not only lived among the wild beasts, but also lived after the manner of these savage animals." None excited more wonder nor obtained a higher veneration, than that order of monks that were called the *Pillar Saints*. Simeon Sisanites, their leader, immortalized his name by passing thirty-seven years of his wretched life upon five pillars, of the height of six, twelve, twenty-two, thirty-six, and forty cubits. This must have been glorious religion!!!

The various pagan rites, ceremonies, and superstitions, that were introduced into the church in preceding ages, such as worshiping images, praying to the saints, &c. &c., besides the addition of many others, received the general applause of the church. Dr. Mosheim, alluding to pagan superstitions, says: "These institutions were still observed, with only some slight alterations: all this swelled of necessity the torrent of superstition, and deformed the beauty of the Christian religion and worship, with those corrupt remains of paganism, which still subsist in a certain church." The famous pagan doctrine concerning

the purification of departed souls, by means of a certain kind of fire, was now more amply established than it formerly had been.* It is said also that the Aristotelian philosophy was revived, and introduced into the church in this century. All the absurdities seemingly that the simple could invent, received the sanction of the ruling power of the church. Dr. Mosheim further observes: "To enumerate the rites and institutions that were added in this century to the christian worship, would require a volume of considerable size."

Thus the church pursued its degenerate course towards its destined fate. There is but little said, that any particular weight of credit can be attached to, about miracles in this century, as one would naturally suspect when we consider the corrupt state of the church.

In the year 432, the famous Succathus, a native of Scotland, or St. Patrick, as he was called, was sent to Ireland, who soon founded a church on that island.

In the year 434, the notorious false Messiah, Moses Centensis, made his appearance; deceived many of the Jews—pretended he could walk on the water—led the Jews to a promontory, and commanded them to throw themselves into the sea—they did so, and many were drowned. He fled and was seen no more.

About the middle of this century, there was a great struggle for power and pre-eminence, between the Bishop of Constantinople, and the Roman pontiff, Leo the Great: it was decided in a council holden at Chalcedon, in the year 451, that the former was entitled to equal rights and authority with the latter.

Sects and Parties.—Several of those sects that arose in the preceding ages, continued to this, such as the Novations, Marcionites, Manicheans, the Arians, and Donatists in particular, who are said to have become very numerous, and to have given the Catholics great trouble. The new sects that sprung up during this century, were as follow: the Apollinarians about the middle of this century; the *Nestorians* about the year 430. (This society of Nestorians has continued till the present time, and now inhabit some of the mountainous regions of Persia,†) Eutychians or Monophysites, Pelagians about the year 410, and Predestinarians.

The Various Kingdoms Reared upon the Ruins of the Roman Empire.

Historians and chronologists have given the following lists of the divisions of this great empire, the times and

* See Mosheim's Church History, vol. 1st, p. 142.

† See Buck on the "Nestorians."

dates, &c. which I here give for the benefit of those who discourse upon the prophecies of Daniel and John.

Mr. Mede reckons up the ten kingdoms thus:—In the year 456, the year after Rome was sacked by Genseric, king of the Vandals: “First, the Brittons; second, the Saxons in Britain; third, the Franks; fourth, the Burgundians in France; fifth, the Wisogoths in the South of France, and part of Spain; sixth, the Sueves and Alans in Gallia and Portugal; seventh, the Vandals in Africa; eighth, the Alemanes in Germany; ninth, the Ostrogoths, whom the Longobards succeeded in Pannonia, and afterward in Italy; tenth, the Greeks in the residue of the empire.”

Bishop Loyd exhibits the following list of the ten kingdoms with the time of their rise:—“First, the Huns, about A. D. 356; second, the Ostrogoths, 377; third, the Wisogoths, 378; fourth, the Franks, 407; fifth, the Vandals, 407; sixth, the Sueves and Alans, 407; seventh, the Burgundians, 407; eighth, the Herules and Rugians, 476; ninth, the Saxons, 476; tenth, the Longobards, began to reign in Hungary, A. D. 426, and were seated in the northern part of Germany, about the year 483.”

Sir Isaac Newton enumerates them thus:—“First, the kingdom of the Vandals and Alans in Spain and Africa; second, the kingdom of the Suevians in Spain; third, the kingdom of the Visogoths; fourth, the kingdom of the Alans in Gallia; fifth, the kingdom of the Burgundians; sixth, the kingdom of the Franks; seventh, the kingdom of the Brittons; eighth, the kingdom of the Huns; ninth, the kingdom of the Lombards; tenth, the kingdom of Ravenna.”

The few variations in these accounts must be ascribed to the great disorder of the times, one kingdom falling and another rising.

SIXTH CENTURY.

The Bishops in the See of Rome, in this century, were Symmachus, 514. Hormisdas, 523. John I., 526. Felix IV., 529. Boniface II., 531. John II., 535. Agapetus I., 536. Sylverius, 540. Vigilius, 555. Pelagius I., 558. John III., 572. Benedict I., 577. Pelagius II., 590.

The Ecclesiastical writers who were of any noted reputation in this century, among the Greeks and Orientals, were, Procopius, of Gaza; Maxentius, a Monk, of Antioch; Agapetus; Eulogius, a presbyter of Antioch; John, Patriarch of Constantinople; Leontius, of Byzantium; Evagrius; and Anastasius of Sinai. Those among the Latin, Gregory the Great; Cæsarius, of Arles; Fulgentius, Bishop of Ruspina; Ennodius, Bishop of Ticinum; Bene-

dict, of Nursia; Dionysius, the Little; Fulgentius Ferrandus, an African; Facundus; Arator; Primasius, of Adrumetum; Liberatus; Fortunatus; Gregory, of Tours; Gildas, the most ancient of the British writers; Columban, a native of Ireland; Isidore, Bishop of Seville; Boethius, and Cassiodorus.

The state of the church during this century, was most deplorable; it being perpetually troubled with schisms, and agitated with countless tomes of controversy. The most apparent object, that the ruling ecclesiastics seem to have had in view, was power; and to more generally bewilder the giddy populace by means of many superstitious notions, and fantastical ceremonies; that they might the better establish their *ipse dixit*, as being of incontestible authority, and thus be enabled to lead a bigoted set of devotees captive, and induce them to lavish their substance upon their objects of veneration. The impious and fraudulent notion was more generally diffused and established in this century, that the remission of sins was to be purchased by liberality to the churches and monks; or rather by so doing, heaven would be more propitious, and regard the prayers of the priest in behalf of the penitent liberalist. This, in no small degree, swelled the already enormous tide of wealth that ever flowed in favor of the clergy.

The superstitious monkery gradually increased, and was more thoroughly established; consequently continued its course without so much interruption. It is said, that during this century many were compelled to embrace Christianity. This despotic mode of conversion was practiced in Gaul, and Spain.

The history of this century presents another awful picture of human depravity, which was clearly portrayed in the deplorable state of the church. Unfeigned righteousness was fast expiring: for now the church had in a manner apostatized, and every thing seemed to indicate the near approach of the *man of sin*, or anti-christ.

Nothing, however, transpired in this century, over and above what a person of the least foresight would suspect from the example of preceding ages; only an increased rapidity of the church toward its seemingly destined or future fate. There was a perpetual strife or struggle for pre-eminence, carried on between the bishops of Rome and Constantinople.

About the year 516, the computation of time by the Christian era was introduced by Dionysius the monk.

Most of the various sects, that were in being in the preceding century, continued to this. Those of any particular note that were added to the list, were the Tritheists, and Damianists.

SEVENTH CENTURY.

The Popes or Bishops of Rome. were Gregory I., 604. Sabinianus, 605. Boniface III., 606. Boniface IV., 614. Deodatus, 617. Boniface V., 625. Honorius I., 630. Severinus I., 639. John IV., 641. Theodore I., 648. Martin I., 655. Eugenius I., 656. Vitalianus, 671. Adeodatus, 676. Domnus, 678; Agatho I., 682. Leo II., 684. Benedict II., 685. John V., 686. Conon, 687. Sergius I., 701.

The principal ecclesiastical writers of this age, among the Greeks, were Maximus, a monk; Isychius, bishop of Jerusalem; Dorotheus, abbot of Palestine; Antiochus, a monk of Saba in Palestine; Sophronius, bishop of Jerusalem; Andrew, bishop of Crete; Gregory Pesidus, deacon of Constantinople; Theodore, abbot of Raithu. Among the Latin writers, were Ildefonso, archbishop of Toledo; Desiderius, bishop of Cahors; Eligius, bishop of Limoges; Marculf, a Gallic monk; Aldhelm, an English prelate; and Julian Pomerius.

The history of this century unfolds a mass of confusion: establishment of the kingdom or dominion of popes; addition of more pagan rites and ceremonies; superstition, bigotry, arrogance, strife, monkery, &c. &c. Instead of the pagan institutions, that had hitherto been transplanted into the Christian church, being demolished or done away, others were introduced, and all were more generally established in the confidence of the church.

A train of circumstances in the preceding ages, gradually prepared the way for the setting up of the papal hierarchy, or *man of sin*; and the most of the protestant historians agree in placing the commencement of this kingdom of popes in the year 606, at the time Boniface III. ascended the papal chair, and obtained, or rather importunately begged the title of *œcumenical*, or universal bishop, of the emperor Pochas, an abominable tyrant, who waded to the imperial throne through the blood of the emperor Mauritius. This authority being granted to the popes, they were in their turn not slow to exercise it, and bring into subjection, and triumph with a lordly authority over all other prelates. Hence they did not hesitate to attach high honors and dignified titles to themselves: for instance, that they were infallible, and that each in his turn was *God's vicegerent on earth*. Thus have we traced the pregnant church, and very briefly referred to her condition, in various stages, in the course of her travailing with the *man of sin*, till his birth. For surely, if we credit the inspired writers, and historians of after ages, *the man of sin* was conceived in the first century, lay in embryo the first three or four, formed his features in the fifth and sixth, and came forth

with his monstrous form in the beginning of the seventh; and began to exercise his power—yet it was weak in comparison to what he afterwards obtained;—but more of this in its proper place.

The ignorance of the clergy in this century, the superstition of monkery, worshipping images, invoking saints, lighting of candles in consecrated places, the abominable notions about the relics of the saints, the use of pagan ceremonies and rites in their worship, and the arrogance of the clerical order; and to add, the excess to which these and many other equally absurd notions were carried, it is enough to make the heart sicken, and the most brazen to blush. Religion was made to consist in the adhering to the above superstitions, and giving plentifully of this world's goods to the priests; and the people were made to believe, that when they had sinned, by giving liberally to the priest, and thus employing his agency, Heaven would be rendered propitious. This, of course, opened a field for the most heinous crimes.

The following is a specimen of Catholicism, or of religious superstition of this age. In several churches in France, a festival was celebrated in commemoration of the Virgin Mary's flight into Egypt,—it was called the feast of the ass. A young girl, richly dressed, with a child in her arms, was placed upon an ass superbly decorated with trappings. The ass was led to the altar in solemn procession—high mass was said with great pomp—the ass was taught to kneel at proper places—a hymn no less childish than impious was sung in his praise; and when the ceremony was ended, the priest, instead of the usual words with which he dismissed the people, brayed three times like an ass; and the people, instead of the usual response, brayed three times in return.*

The sects that arose in the preceding ages, in the main, were still in vigor during this century; but to these were added the sects of Paulinicans, and Monothelites. The Catholics persecuted the Paulinicans most horribly. The Greek emperors, being urged on by the Church, sent an army of inquisitors to them, who most inhumanly massacred them. It is said, that in this and the succeeding centuries one hundred thousand of them were destroyed.†

The rise of Mohammedanism took place in this century, in the year 613, at which time Mohammed commenced his religious operations.

* See Jones's Church History, page 244.

† See Jones's Church History, page 242.

Reflections upon the History of the Church, and Progress of the Christian Religion, during the first Seven Centuries of the Christian Era.

It is abundantly evident from the inspired writings, that the church in the first century was troubled with contentions and heresies; and that an effort was made to introduce pagan philosophy and superstitions into it; but the untiring zeal, faith, and vigilance of the apostles, and other faithful ministers of the gospel, proved too powerful a barrier in the way of such pernicious designs, to admit of their full accomplishment; yet the apostle Paul admits that the mystery of iniquity had already commenced, and that he foresaw what would be the ultimate result of it. There are also many passages in the sacred writings, which plainly indicate that the most sanguine expectations of the apostles were, that there would be a general falling away at some distant period, and had they remained on earth, they would have but seen their predictions fulfilled.

Almost every ecclesiastical historian presents to his readers one form of ecclesiastical government, which was the order of the first century; but here he drops it, and starts seemingly anew, with another order that scarcely bears the least resemblance to the former. This probably has arisen from two causes; first, the terrific persecutions which the Christians of the first ages passed through, caused the utmost consternation to reign among them, and as the mental organization is such, but few have ever evinced an entire freedom from fear, under such heart-rending circumstances; therefore, in their extreme timidity, perhaps, without any design to pervert the Christian plan of church government, they bent it as far as they thought it would allow in the exigency of the case, or conformed it to the customs, rites, ceremonies, and religion of their persecutors, who were both Jews and pagans. This amounted to a modification and change; but their successors in the same cause, unconscious that the Christian system had already been treated as though it possessed extraordinary properties of elasticity, in the heat of desperation and timidity indulged themselves in the same unwarrantable works of conformity, modification and revision. Thus, the doctrine and order of the church were perpetually and almost imperceptibly undergoing a change, and pagan institutions supplanting those of the church: hence, the church gradually degenerated into apostacy.

Second—The obscurity of the times, and the confusion of the Fathers or ancient writers, one strenuously upholding a theory, and another opposing it, together with their fulminating threats against each other, metaphysical dis-

quisitions and philosophical essays, instead of relating in plainness the fundamental points of doctrine and order of the church, bewilder the historian till he becomes lost in the labyrinth of confusion and mysticism; and having lost sight of the apostolic order of the church, strikes the growing order of Catholicism, and pursues it through futurity: thus, millions are led astray.

From what is written in the New Testament, and other historical sketches that have survived the ruins of time, we learn that Christ chose twelve apostles, corresponding to the twelve tribes of Israel, to whom he committed his oracles, and gave power to preside over the affairs of the church militant, as well as to preach the gospel in all the world. It is equally evident that Peter, James, and John, who were favored with the privilege of being present with Christ in the more private part of his life, and at his transfiguration, formed a quorum, corresponding to the three that bear rule in heaven, and who constituted the first presidency of the church. But these three presided over the whole church. Peter was the president or chief apostle, and to him Christ gave the keys of the kingdom. Some of the protestant divines, or rather ignoramuses, in order to overthrow popery, contend without any proof whatever, that James was the chief officer in the primitive church. Again, wherever there was an extensive branch of the church established, there was a president and his councillors, ordained to preside over that, and the surrounding branches. These presidents were sometimes called apostles, and sometimes the *angels* or *presidents* of the church, as is abundantly evident from the Revelations of St. John, and other passages in the New Testament, besides from other historians. Then came the traveling apostles, over and above the twelve, and the elders or presbyters.

These apostles and elders were empowered to officiate in their ministerial capacity, by the holy priesthood, which is after the order of Melchisedec. Christ was of this order; but the Levitical priests were of an inferior order; hence, Paul in his epistle to the Hebrews proves that Christ is of the highest order of priesthood; and shows, in order to defend the Christians against the accusations of the Jews of introducing new doctrines and methods of worship; laying down the following as the foundation of his argument: "The priesthood being changed, there is made of necessity a change also of the law." This is sufficient proof, that the holy priesthood after the order of Melchisedec was introduced into the Christian church; and the scriptures put the matter beyond successful contradiction, that the apostles and elders had this priesthood. The following shows the high degree of authority that was conferred upon them: "Now

then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." They were to do the work of Christ in his name, and build up his kingdom, and when they administered the ordinances, and adopted souls into the kingdom, it was legally done: hence, came the Holy Ghost, and the manifestation of the spiritual gifts, which are the legitimate fruits of the kingdom of God; therefore, these miraculous gifts can be traced to the fourth century; some historians pretend to trace them to the sixth, and the Catholics to a still later period. But as soon as this priesthood was corrupted, and God ceased to acknowledge it, it lost its efficacy and these gifts ceased to be enjoyed.

The lesser order of priesthood that was in the Christian church, is the same order that Aaron and his sons were inducted into. The various officers that officiated in this order of priesthood, corresponded to the various grades of officers under the ceremonial law; the bishop to the high priest, the pastor or priest to the Jewish priest. Dr. Gleig, of Sterling, in his dissertation on the primitive order of the church, after quoting several paragraphs from the first epistle of St. Clement of Rome, says: "It is impossible for an unprejudiced man to read these extracts with attention, and to entertain a doubt that St. Clement considered the *bishops, priests, and Levites* in the Christian church, as succeeding to the high-priest, priests, and Levites in the Jewish."^{*}

And it does not appear from Paul, nor even from the writers of the second century, that the authority of the bishop was in any degree equal to the president or apostle; but his authority or ministerial capacity consisted in serving tables, administering to the wants of the poor, and overseeing the temporal affairs of the church, giving instruction to the saints, and officiating under the direction of the president or *angel* of the church. All other functionaries of this lesser order of priesthood officiated under the care of the bishop. Thus there were two departments in the church power, and both were necessary in their proper place, for the propagation of the gospel, and preservation of righteousness.

The above is the only conclusion that I can come to from the scriptures, and the most approved historians, after carefully comparing them together. In consequence of the bishopric corresponding to the Jewish priesthood, in time gave rise to schisms in the church, bitter contentions, and I may add, the destruction of the primitive order of it. The prepossessions of the Jews caused them to have a strong attachment to their religion and priesthood;

* See First Appendix to Mosheim's C. H.

and their bitter aversion to Christ caused them to disdain the idea that his priesthood was superior to theirs: for this reason they persecuted the Christians, which in time caused them to conform to the Jewish order, as much as they conveniently could, as we have before observed: hence, they gradually raised the eminence of the bishop. The Jewish religion was also more popular among the pagans, than the Christian, which in time contributed to raise the eminence and dignity of the bishop. The Jewish Christians, or rather some of them, retained a strong attachment to the Mosaic ritual; this, together with a train of other circumstances, gradually led them to attach a higher degree of authority and dignity to the bishop, than that which lawfully belonged to him. Thus the Christians, in order to escape persecution, conformed the order of the church, as much as they considered it would bear, to the Jewish institutions. We infer from some expressions dropped by the apostle Paul, that some attempted this work of conformity in his day. The bishops of after ages exhibited an unconquered human nature, and being elated with the idea, received with eagerness the attributed appellations of dignity, usurped by the consent of the people a higher degree of authority than the law of God guaranteed to them, and assumed an extraordinary air of importance; which gradually lessened, in the estimation of the people, the real genuine conferred authority of those who in point of office stood higher than themselves. Hence it is, that the history of the first six or seven centuries presents an account of an almost perpetual struggle among the bishops for pre-eminence. The bishops of Rome gradually gained the ascendancy, and their sanguinary ambition was levelled at the order of *patriarchs*, particularly those of Constantinople.

It is possible, if not highly probable, that the patriarchs of those early times were in point of authority superior to the bishops, and *were the presidents or apostles of the church*. Some information may be obtained upon this subject, by a careful perusal of the artful letter of Gregory the Great, to the emperor Maurice, concerning John, patriarch of Constantinople.*

It is a matter of doubt, whether or not Peter appointed or ordained a successor to hold the keys of the kingdom, or the office of the first president of the church; and if he did, it is certain that the corruption of the church was such, that there was not a continuation of these presidents authorized with an incorrupt priesthood, any great length of time. Peter in conjunction with James, and John, holding the highest authority in the church militant, could conse-

* See Jones' Church History, p. 218.

crate individuals to all other offices in the church, and it is possible that he, or some other one, ordained a bishop at Rome, and the prejudices of the people have been so much in favor of an episcopal order, that there has been a regular succession of bishops in the See of Rome. But we are certain that the bishops of Rome, in particular, usurped an authority that did not belong to them. Such was the arrogation of the bishops, that they eventually styled themselves the supreme head of the church, and *vicegerent of God*: hence arose the little horn mentioned by Daniel, "who had a mouth speaking great things," "and whose look was more stout than his fellows," "and he shall think to change times and laws." Or as Paul would have it, the "*man of sin*," who "*as God sitteth in the temple of God.*" The setting up of the man of sin, the apostle terms a falling away. From what? the true order of the kingdom of God: the bishops placed themselves where they should not be, and assumed an undue authority.

The amalgamation of the pagan rites, ceremonies, institutions, and superstitions, with Christianity, through the instrumentality of Origen, and numerous others of the learned, who had a pre-attachment to pagan philosophy and religion, contributed in its turn to bring about the one thing; and that is, the apostacy, and the setting up of the *man of sin*.

The Catholics pretend that there has been a regular succession of prelates; and admitting it to be the case, it does not prove that they have the holy priesthood, or if they have, that it has not been corrupted and lost its efficacy. We will apply the apostle's rule here, which will work both ways, and which proves to a demonstration, that the Catholic priesthood is not the acknowledged authority of God. "There being a change of priesthood, there is made of necessity a change also of the law." Now we are absolutely certain, that the order of the church has undergone an entire change, or in other words, a kingdom of popery has been reared upon the ruins of the kingdom of God: the holy priesthood being adapted only to the institutions and ordinances that were connected with, and immediately constituted the kingdom of God, and no other; therefore, the order being changed, of necessity required another order of priesthood. The authorities of Great Britain, and the extent and various requirements, pointed out by its constitution, are not at all adapted to the constitution of the United States, (with the exception of truce-laws by which they are able to do business with each other.) Neither is the holy priesthood, if the scriptures be true, in any way adapted to Catholicism.

The apostle says: "The mystery of iniquity was already at work," which no doubt consisted in the union of pagan

institutions and superstitions, with those of the Christian religion, and the mysticisms that the doctrine of Christ was shrouded in. This thing was carried so far, that even to this day the most of the rites, ceremonies, and institutions of Catholicism are the remains of paganism. These things, in time, were sanctioned by the pretended vicegerents of God, who attributed to God and high heaven, the authorship of these ludicrous works; thus these practices were carried on under a pretence of Christianity.

Can any reasonable person be made to believe that God requires absurdities? Who, with the least degree of intelligence, will suppose for a moment, that God ever required an individual, in order to serve him, to bray like an ass, to worship an image, to light candles over the graves of the martyrs, to invoke saints, to run about the country with a chip from some cross or bone of some martyr in his pocket, pretending it possesses extraordinary qualities, to act the part of a monk, and load himself with chains, macerate his body with hunger, thirst, and cold, and live like the beasts of the woods, or to sit almost motionless on a pillar for years, or to go through with all the ridiculous ceremonies of Catholicism? These were, and are to the present day, considered marks of piety. Is it possible that any reasonable man can be so blinded as to think that the holy priesthood or lively oracles of God have been continued under the sanction of high heaven, through all this meandering mass of superstition? God will not dwell in unholy temples: and as soon as people turn from him, he no longer approves their proceedings.

No sooner was the *man of sin* set up, than there followed a train of vices sufficient to make the heart sicken—such as popes claiming authority to regulate the affairs of nations, and to depose kings, debauchery, blood-shed, carnage, gratification of sensual appetites, &c. &c.

From the few foregoing remarks, I trust that no unprejudiced person can help but see the absolute necessity of the renewal of the holy priesthood or gospel dispensation in the *latter days*, that the gospel may be preached in its purity, the kingdom of God built up, the house of Israel gathered, and the way prepared for the second coming of Christ.

EIGHTH CENTURY.

Popes of Rome. John VI., 705. John VII., 707. Sisinius, 708. Constantine, 714. Gregory II., 731. Gregory III., 741. Zachary, 752. Stephen II., 752. Stephen III., 757. Paul, 767. Stephen IV., 772. Adrian, 797.

The popes in this century exercised the authority of temporal princes. The second Council of Nice was held in the year 787, at which the worship of images was confirmed and authorized.

About the middle of this century, Pepin, by the consent, or rather the order of Pope Zachary, dethroned Childeric king of France. He afterwards conferred on the pope and his successors the exarchate of Ravenna and Pentapolis. Thus was the pope raised to the rank of a temporal prince. In the year 768, Charlemagne succeeds his father Pepin, and becomes sole monarch of France.

No new sect worthy of notice arose in this century.

NINTH CENTURY.

Popes of Rome.—Leo III., 816. Stephen V., 817. Paschal I., 824. Eugenius II., 827. Valentine, 827. Gregory IV., 844. Sergius II., 847. Leo IV., 855. Pope Joan, Benedict III., 858. Nicolas I., 867. Adrian II., 872. John VIII., 882. Marinus I., 884. Adrian III., 885. Formosus, 887. Boniface VI., 897. Stephen VII., 901.

Many of the most approved historians are of opinion, that the regular succession of popes was broken in this century by a woman, by the name of Joan, who found her way to the papal chair and reigned two years, under the title of Benedict III.

It is said, that the first female convent was built in this century.

More heathen ceremonies were introduced into the church.

There were two most violent contests, one about the doctrine of transubstantiation, and the other about election and reprobation.

About the middle of this century, there was a schism took place between the Greek and Latin churches, which in after ages resulted in an entire separation.

No new sect worthy of notice arose in this century.

TENTH CENTURY.

Popes of Rome.—John IX., 905. Benedict IV., 906. Leo V., 906. Christopher, 907. Sergius III., 910. Anastasius III., 912. Lando, 913. John X., 928. Leo VI., 929. Stephen VIII., 931. John XI., 936. Leo VII., 939. Stephen IX., 943. Marinus II., 946. Agapetus II., 955. John XII., 964. Leo VIII., 964. Benedict V., 965. John XIII., 972. Domnus II., 972. Benedict VI., 975. Boniface VII., 984. Benedict VII., 984. John XIV., 985. John XV., 985. John XVI., 996. Gregory V., 999.

This century, by way of eminence, is styled the age of barbarism and ignorance.

Several rites were introduced during this century. The plan of the holy war was framed by Pope Sylvester II.

No new sect arose.

ELEVENTH CENTURY.

Popes of Rome.—Sylvester II., 1003. John XVII., 1003. John XVIII., 1009. Sergius IV., 1012. Benedict VIII., 1024. John XIX., 1033. Benedict IX., 1044. Gregory VI., 1046. Clement II., 1048. Damasus II., 1049. Leo IX., 1054. Victor II., 1057. Stephen X., 1059. Benedict X., 1059. Nicolas II., 1061. Alexander II., 1073. Gregory VII., 1086. Victor III., 1088. Urban II., 1099.*

In this century two rival pontiffs defended their cause by the force of arms, and caused a scene of horrible bloodshed; such was the case with Alexander II., and his rival Cadolaus, bishop of Parma, who adopted the title of Honorius II.

The dignity of *cardinal* was first instituted in this century, during the pontificate of Nicolas II.

About the years 1095 and 1096, the famous Peter, the hermit, an inhabitant of Amiens, aroused all Europe with a zeal for the extirpation of the Moslems out of Palestine, by his preaching the necessity of the crusade on holy war. Large armies were raised and marched into Palestine, who took possession of it. The war was carried on for many years.

The popes in this century were continually struggling for power, asserting that they were in their turn king of kings.

The history of this century presents a perpetual scene of internal commotion, war and discord.

About the middle of this century, the final separation took place between the Greek and Latin churches.

Some of the principal sects that arose in former ages, continued in vigor to this, such as the Nestorians, Monophysites, Manicheans and Paulicans. In this century Roscelinus, a canon of Compeigne, was accused of advocating the doctrine of Trithcism, from the fact he asserted, that there are three Gods, that is, three separate and distinct persons in the Godhead: his followers, although not numerous, were called Nominalists.

* There were several schisms between the popes and their rivals in this century, as well as in the preceding ages. Benedict IX., who was for his enormous crimes driven from the papal chair twice, at last sold the pontificate to John Gratian, archpresbyter of Rome, who took the name of Gregory VI. Benedict's enemies had at the same time installed John, bishop of Sabina, who took the name of Sylvester III., in the pontifical chair. Thus, the church had at the same time two popes, (see Dr. Mosheim's "Church History," vol. 1, page 264.) The bishop of Germany, together with the emperor Henry IV., deposed Gregory VII., and raised to the pontificate Guioert, archbishop of Ravenna, who took the name of Clement III., Gregory soon died, and his friends raised to the papal chair, Dideric, abbot of Mount Cassin, who adopted the title of Victor III. Thus, the church for the second time in this century, had two popes at the same time. (See Mosheim as above, page 278.)

TWELFTH CENTURY.

Popes of Rome.—Pascal II., 1118. Anti-popes, Clement, Albert, Theodore, and Maginulph. Gelasius II., 1119. Callistus II., 1124. Honorius II., 1130. Innocent II., 1143. Celestine II., 1144. Lucius II., 1145. Eugenius III., 1153. Anastasius IV., 1154. Adrian IV., 1159. Alexander III., 1181. Lucius II., 1185. Urban III., 1187. Gregory VIII., 1188. Clement III., 1191. Celestine III., 1199.

The history of this century, as might be expected, unfolds the same continued scene of internal commotions and discord in the church.

About the year 1147, the second crusade, which was raised or excited by St. Bernard, took place. And about the year 1189, the third crusade took place under Richard I. and Philip Augustus.

The horrible and pernicious Court of Inquisition was instituted in this century; (according to some historians,) in the reign of Innocent II.

The scandalous practice of selling indulgences began, and was soon after monopolized by the popes.

The principal sects that arose in this century, were the Massalians, or Euchites, Petrobrussians, Henricians, Apostolics, Arnoldists, Passaginians, and Catharists. But none made so much noise in the world, or were so famous, as the Waldenses and Albigenses.

The Waldenses owe their origin to Peter Waldus, or Waldo, an opulent merchant of Lyons, who should, in reality, be ranked at the head of the train of heroic reformers. Mr. Jones is of opinion that the Waldenses were of more ancient origin, and that they were in some way connected with the Paulicans, and Catharists or Puritans; however, it is not probable that this is the case: for the generality of historians date their origin with Peter Waldo, who commenced his work of reformation about the year 1160.

The Albigenses spring up about Toulouse. They seem to have differed in some respects from the Waldenses, and were of a little more ancient origin; both, however, were distinguished for their opposition to the usurpations and superstitions of the Catholics.

THIRTEENTH CENTURY.

Popes of Rome.—Innocent III., 1216. Honorius III., 1226. Gregory IX., 1241. Celestine IV., 1243. Innocent IV., 1254. Alexander IV., 1261. Urban IV., 1264. Clement IV., 1268. Gregory X., 1276. Innocent V., 1276. Adrian V., 1276. John XX., 1277. Nicolas III., 1280. Martin IV., 1285. Honorius IV., 1288. Nicolas IV., 1292. Celestine V., 1294.

The fourth and fifth crusades took place in this century.

New orders of Monks were instituted, called the Dominican, and Franciscan friars. Dr. Mosheim says, that the Court of Inquisition was established, and committed to Dominic and his order of friars. There was a set of monks in this age that called themselves Servites, and Mendicants; besides other orders of inferior rank.

In the year 1260, the sect of Flagellantes or Whippers, arose, a set of monks that run about the fields and streets, almost naked, whipping themselves, and disturbing the inhabitants with their hideous cries and shrieks.

In the year 1210, Simon de Montfort set out with his crusade against the Albigenses.

In this century, the Inquisitors, under the immediate sanction of the pope, most inhumanly massacred an almost incredible number of the Albigenses, Waldenses, and Petrobrussians. Their modes of torture, were the sword, fire, gibbet, and the rack.

The sects that arose in this century, that are worthy of notice, were the Brethren and Sisters of the Free Spirit, otherwise called the Beghards, Beggutes, Beghins, and Turlupins; and the sect of Apostles, and we may add the Flagellantes, and the revival of the Circumcelliones, who were a branch of the Donatists.

FOURTEENTH CENTURY.

Popes of Rome.—Boniface VIII., 1303. Benedict XI., 1304. Clement V., 1314. John XXI., 1334. Benedict XII., 1342. Clement VI., 1342. Innocent VI., 1362. Urban V., 1372. Gregory XI., 1378. The death of Gregory XI. occasioned that violent schism, which threw the western church into the utmost confusion. The church of Rome had two popes, one residing at Rome, the other at Avignon. *At Rome:* Urban VI., 1389. Boniface IX. *At Avignon:* Clement VIII., not acknowledged, 1394. Benedict XIII.

The arrogance and the haughtiness of the popes, and the authority they assumed, was excessive in this, as well as in the preceding ages; however, Philip the Fair, king of France, opposed with vehemence the tyrannic pretension of the pope to a temporal jurisdiction over kings and princes; which caused the papal authority to decline apace.

The Waldenses and other sects were very much persecuted by the Catholics.

The excess of monkery was a disgrace to the human species.

Gunpowder was invented by Schwartz. The mariner's

compass was invented by John Gioia, or, as some allege, by Flavio.

The new sects that arose in this century, were the Lollards or Cellites, Palamites, Spiritual Franciscans. In the year 1360, the famous John Wickliffe began to oppose the superstitions of monkery, and other absurdities of Catholicism. He died in 1387, and left many followers, who were called Wickliffites.

Another sect of fanatics arose in 1373, at Aix-la-Chapelle, that were called Dancers.

FIFTEENTH CENTURY.

Popes of Rome.—Boniface IX., 1404. Innocent VII., 1406. Gregory XII., deposed, 1409. Alexander V., 1410. John XXII., deposed, 1417. Martin V., 1431. Eugenius IV., 1447. A schism—the council of Basil deposed Eugenius, and elected Amadeus, first duke of Savoy, who assumed the title of Felix V. Eugenius finally triumphed in the issue. Nicolas V., 1455. Calistus III., 1458. Pius II., 1464. Paul II., 1471. Sixtus IV., 1484. Innocent VIII., 1492.

The Catholics severely persecuted those whom they denominated heretics.

In this century a decree was made, which deprived the laymen of the participation of the wine of the eucharist.

The art of printing with types was invented in 1440.

The famous adventures of Joan of Arc, or maid of Orleans, took place in the fore part of this century.

The first book printed with metal types was the Vulgate Bible, published at Mentz in 1450.

In 1492, Columbus discovered some of the West India Islands, which opened a passage to the new continent.

In 1415, the celebrated reformer, John Huss, was committed to the flames, and in the following year his friend, Jerome of Prague, shared the same fate, both being condemned as heretics.

The sects that arose in this century, were the Hussites, the followers of John Huss, (branches of the Hussites were numerous;) Calixtines, Orebites, Orphans, Taborites, and Bohemian Brethren. We may add to the list of sects that arose in this century, the White Brethren, and Men of Understanding. The sect of Adamites, that started in the second century, was revived in this.

SIXTEENTH CENTURY.

Popes of Rome.—Alexander VI., 1503. Pius III., 1503. Julius II., 1513. Leo X., 1521. Adrian VI., 1523. Clement VII., 1534. Paul III., 1549. Julius III., 1555. Marcellus II., 1555. Paul IV., 1559. Pius IV., 1566. Pius V., 1572.

Gregory XIII., 1585. Sixtus V., 1590. Urban VII., 1590. Gregory XIV., 1591. Innocent IX., 1592.

In the fore part of this century the famous reformation commenced, under the preaching of Martin Luther, Melancthon, Zuinglius, and John Calvin.

Luther was a native of Eislehon, and was born in 1483; his parents were poor, yet he received a liberal education.

He lived a monastic life for some length of time, and belonged to the order of Augustinian friars. He was a man of vehement zeal, and well fitted for so hazardous an undertaking.

In the year 1517, he commenced the reformation, by opposing the supremacy of the pope, the sale of indulgencies, and the usurpations of the Catholic clergy; which in a few years filled nearly all Europe with the fire of reformation.

Melancthon, who in many respects was not inferior to Luther, soon after this embraced the cause of the reformation, and strenuously defended it the remainder of his days; yet it is said that he and Luther could never agree upon some points of doctrine.

Zuinglius, a man not inferior to Luther or Melancthon, embarked in the cause of the reformation in the year 1520. His labors were chiefly confined to Switzerland.

John Calvin was a man of extensive information, but of an impetuous disposition, and had an ungovernable temper; was born at Nogen, in Picardy, in the year 1509. He embarked in the cause of the reformation about the year 1536. He became a great favorite of Margaret, queen of Navarre, who was also greatly in favor of the reformation. Calvin was the great apostle and advocate of the doctrine that now bears the name of *Calvinism*. It is evident that he inherited the spirit of Catholicism, from the fact, that through his influence, Michael Servetus, who differed from him in some things, was condemned as a heretic, and committed to the flames about the year 1553.

In the year 1529, the cause of reformation received a new impetus in England. Henry the VIII., a man of infamous character, from the fact, that while a strenuous Catholic, he burnt Tyndal, the first English translator of the New Testament, and during his life divorced three wives. While he was a strenuous supporter of papal power, he wrote a book against Luther, in consequence of which he received the title of the "Great Defender of the Faith;" but falling out with the pope because he opposed the divorce of Queen Catharine, and marriage of Ann Boleyn, he declared himself the supreme head of the church. Here we date the commencement of the Church of England. In the year 1547, the Prayer Book was composed. Bishop Cranmer is said to have been the principal person engaged

in this work. In the reign of Edward VI., the Church of England was established by acts of parliament.

The Protestants were divided into various sects even as early as this century. Those that adhered to the particular sentiments of Luther were called Lutherans. The followers of Calvin were divided into various factions.

The Presbyterians may date their rise with John Calvin. The celebrated John Knox, a disciple of Calvin, left Geneva, the head quarters of Calvinism, and went to Scotland, and founded the Scotch Presbyterian Church.

There were many among the Waldenses that baptized by immersion; but in the year 1536, Menno Simon, a native of Friesland, formerly a Roman priest, founded a regular society of Baptists. They were called Mennonites at first, but are now more generally known by the name of Baptists; although divided into various factions.

There were many other sects that arose in this century, such as the Nonconformists; Libertines, or Spiritual Brethren and Sisters, arose in 1525; Puritans; Independents, or Congregational Brethren, arose in 1581; Davidists, in 1525; Family of Love, 1555. The Socinians were founded by Socinius, in the earlier part of the reformation, but subsequently assumed the name of Unitarians.

About the year 1549, the famous society of Jesuits was founded, by Ignatius Lyola, a Spanish knight, who professed divine inspiration. This order of monks became very powerful, and was of great service to the Roman pontiffs, in sustaining their declining power.

There was no small amount of blood shed in this century during the various religious conflicts. The inquisition court still remained, and was established at Rome by Paul IV.

The famous Council of Trent was first assembled by Paul III., in 1545, and continued twenty-five sessions till the year 1563.

About the year 1529, the famous Augsburg Confession of Faith was composed by Melancthon.

SEVENTEENTH CENTURY.

Popes of Rome—Clement VIII., 1605. Leo XI., 1605. Paul V., 1621. Gregory XV., 1623. Urban VIII., 1644. Innocent X., 1655. Alexander VII., 1667. Clement IX., 1669. Clement X., 1676. Innocent XI., 1689. Alexander VIII., 1691. Innocent XII., 1700.

There were several new monastic institutions founded in this century. A war was carried on between the Catholics and Protestants in different parts of Europe, and thousands of the Protestants were massacred.

Several new sects arose in this age. The Arminians, the followers of Arminius, arose about the commencement of this century. The Collegians, a sect formed among the Arminians and Anabaptists in Holland, arose about the beginning of this century.

The Quakers were founded by George Fox, about the middle of this century. The sect of Pietists arose in the latter part of this century. Many other sects of inferior rank arose in different parts of Europe during this period.

In the year 1666, the notorious false Messiah, Sabatai Sevi, appeared, who deceived thousands of the Jews; but at last he turned Mohammedan to save his life.

EIGHTEENTH CENTURY.

Popes of Rome—Clement XI., 1721. Innocent XIII., 1724. Benedict XIII., 1730. Clement XII., 1740. Benedict XIV., 1758. Clement XIII., 1769. Clement XIV., 1774. Pius VI., 1799.

Nothing extraordinary transpired in this century but what is generally known to the public.

Numerous sects arose, but the most of them were of the minor order. Historians generally date the rise of the Moravians, or United Brethren, in the year 1722; but they themselves claim a more ancient origin.

In the year 1729, Mr. John Wesley, Mr. Morgan, and others, commenced preaching Methodism in England, and soon founded the society of Methodists. Mr. John Wesley, the principal founder of the sect, was an official member of the Church of England; consequently the Methodist Church is the offspring of the Church of England. The first congregation of this society in America, was established in the city of New York in the year 1766.

In the year 1773, the Bereans, a Protestant sect, arose in Scotland. In the year 1774, the Shakers arose under the guidance of Ann Lee. The Swedenborgians, or the followers of Emanuel Swedenborg, arose about the middle of this century.

NINETEENTH CENTURY.

Popes of Rome.—Pius VII., 1823. Leo XII.

Nothing of importance has transpired in this century, but what is generally known to the public.

Several sects have arisen, such as the Campbellites or Disciples, Christians, who were founded by Elias Smith, and many others of inferior rank. There are also a great many divisions among the orthodox societies, particularly the Quakers, Methodists, Presbyterians, and Baptists.

In the year 1830, on the sixth day of April, the Church of Jesus Christ of Latter-day Saints was organized.

Reflections upon the History of the Church, from the rise of the dominion of the Popes to the present time.

The history of the popes, together with the Catholic clergy, and princes, since the rise of popery, presents an awful picture of human depravity. And, indeed, I am inclined to believe that no rational and impartial person can read the history of the acts of the popes, and clergy, without exclaiming that those who have made so high professions of infallibility, and arrogated to themselves the pompous title of God's *vicegerent*, have even disgraced the human species, to say nothing about the Christian religion.

When we consider the abominations, such as the sale of indulgences, the horrible court of inquisition, the murder of heretics, the rapine, and many other outrages upon humanity, that were practiced by the Catholics, we are ready to cry out, that those who have assumed the name of Christians, have in point of wickedness and atrocity of crimes, far exceeded any thing that we have read of the most uncivilized and barbarous nations of Africa. Who, that has any respect for God, can for one moment suppose that the holy priesthood, or the very authority of Heaven, has been continued unadulterated through all this mass of corruption? Who does not know, that if the government of the United States should commission a man and send him to some foreign country to transact business, in the name of the United States, that as soon as he should use his commission for other purposes, than that for which it was given, and by so doing disgrace his country, it would be immediately revoked? Certainly, God is more consistent than man; therefore, he has not continued the holy priesthood, unrevoked through all those works of abomination.

All societies of the first ages, that might have held good the holy priesthood, or delegation of authority, have been brought into subjection to the popes: hence there has been no regular succession of authority out of the Catholic church; and we are sure that God has not acknowledged any in it, for several hundred years. The apostle Paul declares that in the setting up of the man of sin, there would be a falling away.* From what? The true order of heaven, and thus lose the gifts and power of God.

The prophet Isaiah plainly describes this apostacy in the following words: "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant."† The prophet most assuredly alludes to an age as

* See 2 Th. ii.

† See Is. xxiv. 5.

late as the present, from the fact, that in the following verses, he says that the inhabitants of the earth shall be destroyed or burnt up, so that but few men shall be left, which we know has never been fulfilled since the days of this prophet. Hence, for my own part, I can come to no other conclusion than that Christendom at the commencement of the famous reformation, (if not now) was in a complete state of apostacy.

And now, in consideration that no one has or ever had the authority to administer the ordinances instituted by God, or to build up his kingdom, without being authorized with the holy priesthood, I ask from whence did those noted apostles of the reformation, such as Martin Luther, Melancthon, Zuinglius, John Calvin, Henry VIII., Cranmer, &c., get their authority?

According to every precedent or example recorded in the scriptures, when the Lord has had a particular work to perform, he has ever done it by sending his angel with the holy priesthood, (provided it was not with men on earth,) to commission an individual or individuals for that purpose; but these reformers could not have been thus favored with this priesthood from heaven; for they disapproved of any thing like the administration of an angel or immediate relation from heaven, and thus cut themselves off from all possibility of obtaining this authority. However, I will here remark, that I have no disposition whatever to invalidate the utility of the reformation, or to speak reproachfully of the good effects that it has produced, although some of the leading men engaged in it did not sustain a good character; but to the subject.

Now, if those reformers, together with the whole Protestant community, claim authority from the mother church, their dilemma is equally sad; for they have reproached her with the appellations of the "Mother of Harlots," and the "Abominable or Apostate Church," and they (the Catholics,) have returned the compliment by thundering out bulls of excommunication against all the Protestant dissenters. And it is admitted, that the same court that confers authority can take it away.

Again, it is by no means consistent for the Protestants to claim authority to build up the kingdom of God, from a church that they acknowledge to be corrupt: for according to our Savior's maxim, "a corrupt tree cannot bring forth good fruit, neither can a bitter fountain send forth sweet water." Hence, inasmuch as the most of the Protestants deny immediate revelation from Heaven, it will be seen that they exclude themselves from all possibility of having the acknowledged priesthood of God. And it is notorious, that whenever the priesthood has been in the possession of

the people of God, they have always enjoyed the spiritual gifts mentioned by the apostle Paul, in his first Epistle to the Corinthians: and in the absence of this priesthood, these gifts have not been enjoyed.

According to Moses, *priesthood* and *covenant* are nearly synonyms,* or in other words, when the priesthood is given a covenant is made: and the covenant of priesthood in the gospel dispensation is called the everlasting one; consequently, inasmuch as neither Catholics nor Protestants have this priesthood, they are all living under a broken covenant.

The most of the Protestant denominations are the immediate offspring of the Catholic church, and all may be compared to a tree with many branches: the smaller branches are derived from the larger ones, and the larger ones from the main trunk or body.

But, one may ask, what have been the good effects of the reformation? I answer, that the Christian world was, at the time it commenced, groaning under the bondage of religious bigotry, superstition, tyranny and the papal power; hence, as Cyrus the Persian, was raised up to humble the pride of the Babylonian empire, and break the yoke of bondage from off the Jews, and thus prepare the way for their return to the land that God gave their fathers; so Luther and others were raised up to check the growing power of popery, that the minds of millions might be untrammelled and set free from religious bigotry; and thus prepare the way for the ushering in of the great work of God, of the latter days.

The good effects of the reformation have been, a religious freedom, morality, the right of exercising our own judgments upon religious sentiments, an astonishing improvement in the republic of letters, an extraordinary advancement in the fine arts, nations have thrown off the yoke of political bondage, the state of society has been greatly improved, and the work of civilization greatly augmented. All these have contributed in no small degree to prepare the way for the glorious work of God. Yet, notwithstanding the happy effects of the reformation, the Protestants are destitute of the holy priesthood or necessary authority to build up the kingdom of God, and all, Catholics, Protestants and Jews, are under a broken covenant. Therefore, I trust, that the candid reader will at once see the absolute necessity of immediate revelation from God, that the holy priesthood may be again established on earth, that the saints may again enjoy the spiritual gifts, the predictions of prophets be fulfilled, and the way be prepared for the second advent of the Messiah.

* See Nu. xxv. 13. Also, Ne. xiii. 29. Mal. ii. 4—7.





